

Gay Community News

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Interview with Allen Young and Karla Jay



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Ellen Shub

Women Demand End to Slayings

By Amy Hoffman
BOSTON — Lois Hood Nesbitt, a 31 year old nurse's aide, was found strangled in her apartment on Friday, April 27. She was the eighth black woman murdered in the South End/Roxbury/Dorchester area since January. On Saturday, April 28, approximately 500 women, black and white, and some men, gathered in front of the State House to protest the murders and demand that the city be made a safe place for women to live. The demonstration was organized by word of mouth and a system of "telephone trees." One speaker pointed out, "Don't ask 'Who organized this march?' You did."

At the rally in the Boston Common before the march, demonstrators learned that a ninth woman had been found slain in Dorchester. She was Faye Polner, an 18 year old white woman.

The demonstrators marched five abreast down the sidewalk from the Common to Boston Mayor Kevin White's Beacon Hill apartment. Because they had no permit, they had to keep moving. In front of White's house, however, they formed a long picket line and chanted, "No more murders" and "We will fight back."

After the picket the women held a short rally. None of the speakers identified themselves because, as one woman explained: "This is a dangerous situation we're in." She spoke of writing in her journal and realizing, "This is the most devastating period for being a black woman I've ever experienced." Another woman spoke about the fear and anger that all women feel because of these murders: "Not only members of the

black community are concerned, but members of all communities are concerned. There's an old saying that 'What comes to me in the morning will come to you at night.'"

A third speaker pointed out that women are the ones who have organized against the recent violence, and that "we have power." She explained that black, latina and white women are uniting in this city and that "We don't have to fight alone." She then read the poem "with no immediate cause" by Ntozake Shange (author of the play *For Colored Girls Who Have Considered Suicide . . .*):

"every 3 minutes a woman is beaten
every 5 minutes a woman is raped/every ten minutes
a lil girl is molested
yet i rode the subway today
i sat next to an old man who may have beaten his old wife
3 minutes ago or 3 days/30 years ago
he might have sodomized his daughter but i sat there
cuz the young men on the train might beat some young woman later in the day or tomorrow
i might not shut my door fast enuf/push hard enuf . . ."

State Representative Mel King (South End) also spoke. He stated that "the murders *are* connected," because of the history of racism, sexism and abuse of women. He said that people must begin to address the "day-to-day brutalization that goes on against women. . . . Every act of sexism is a brick in the foundation that leads to these murders. . . . This is my struggle as well."

California Teacher Supported

UNION CITY, CA — "This case is doing what Briggs couldn't do," said Attorney John Vaisey, in reference to State Sen. John Briggs' unsuccessful Proposition 6, which would have provided for the firing of homosexual teachers or anyone advocating or supporting homosexuality in the schools.

Vaisey is representing Don Cunningham, who is alleged to have kissed, hugged and fondled the genitals of an 11-year-old male pupil and told him, "I love you." Currently, administrative hearings are in progress, and, according to a report in the San Francisco *Examiner*, many parents of students at the school where Cunningham teaches have been crowding into the board room of the New Haven School District to lend support to the teacher.

Parents' Support

"I know if this hearing continues for a few more days, it'll become tough financially for my family, but we're all staying with this thing until it ends," explained Sam Cavallaro, who was taking time off from his job in order to attend the hearings and lend emotional support to Cunningham, who taught Cavallaro's son last year. "Don's worth the time," he said. "If a teacher could spend that kind of time and money for kids, I can spend just as much time trying to help the guy get his job back." Other parents and fellow teachers have echoed those sentiments.

Teachers have said that they are wary of ever showing any affection with "sue-happy" children, and school officials are upset and embarrassed at the amount of publicity the case has attracted.

"The public approach was the choice of the teacher," said School District Superintendent Guy Emanuele. "It certainly was not for the good of everyone. I certainly am not interested in getting into a side trial trying to rebut charges . . . I thought the evidence here was clear enough to file the accusation."

Acceptable Behavior

If a ruling against Cunningham is reached, teachers feel it would have ramifications that go far beyond Union City schools. Atty. Vaisey and teachers in the New Haven School District fear that, in defining what is acceptable behavior for a classroom teacher, a negative decision for Cunningham

would provide almost unlimited freedom for persons who cite questionable actions and unconventional lifestyles as sufficient cause for dismissal of teachers.

Students Testify

Five former pupils in Cunningham's classes took the stand in the hearings to offer testimony, including the 11-year-old boy who made the original claim. Each said that the teacher had, on several occasions, hugged the boys and kissed them on the lips. The 11-year-old could not remember the exact time or place that Cunningham had allegedly fondled him.

Two young girls also proffered testimony, stating that the teacher had never shown the same type of physical affection to them.

Administrative Law Judge Philip Sarkisian, who heard testimony and must make a recommendation to the school board, listened to the mother of the 11-year-old recount what she had been told by her son, saying that she believed him, but still thought that Cunningham was a good teacher.

Field Trips

Emanuele noted in his formal accusation against Cunningham that the teacher had taken a dozen field trips with the five former students who testified in the hearings before the school board. He took them to movies, football games, and to play at local parks. The school superintendent claims that the trips, half of which were made during the summer, violated school policy in that the teacher had not notified school officials.

"The issue here isn't whether a teacher should touch children," Emanuele said. "It's acceptable behavior. There's a clear difference between that kind of touching and touching that has sexual connotations. If true, the teacher would be guilty of conduct hardly in the interest of children going to school."

Hasty Action

Cunningham's supporters feel that the school district acted hastily on the evidence proffered by an 11-year-old. The manner in which school officials have handled the matter has been criticized by Vaisey, who said, "Sexual fantasies like this child's are common for pre-adolescents. The district shouldn't have reacted like this, relying on the testimony of

one student. They should have sent the kid to a child psychologist."

Parents have said that the field trips were no more than outings where Cunningham wanted to take the boys because he thought of them as his friends. "My son Brian," said Russ Marley, whose son was a pupil of Cunningham's, "showed the greatest improvement in school under Don Cunningham. He not only improved his grades, but learned to care and to feel."

Out of the Classroom

Since Jan. 2, Cunningham has been out of his classroom, having been reassigned to administrative duties in the school district's department of instruction. "I don't like being out of the classroom on allegations by one student," he said. "I didn't have a chance to explain to the students why I was leaving."

The matter dates back to Dec. 23, 1978, when the 11-year-old student told his mother about Cunningham's alleged actions, which were said to have taken place at the student's home. In testimony, the mother stated that she was at home at the time, but she did not see the alleged incident occur. After her son had spoken with her, she telephoned the Union City police, who then began interviewing the 30 pupils in Cunningham's class. Upon completion of their three-month investigation, they reported to the Office of the Alameda County District Attorney, who declined to file criminal charges.

A defense fund has been set up by a group of 150 supporters in an effort to defray some of Cunningham's legal expenses, estimated to be close to \$20,000. The school district office has been flooded with letters requesting the teacher's reinstatement, and a boycott of the school has recently been organized, resulting in 14 pupils absenting themselves from classes.

Several parents have claimed their children began to exhibit a disinterest in school after Cunningham was transferred out of the classroom. Marley said of his son, "He refused to ever go back to Hillview Crest" Elementary School, where Cunningham used to teach.

Man Sentenced in Murder Case

ARLINGTON, VA — Alan J. Arnone, 24, of Frostburg, MD, was convicted on April 26 of involuntary manslaughter in the beating death of Ronald J. Pettine, a former aide to a member of Congress. The jury in the case recommended that Arnone be sentenced to 12 months in a vocational rehabilitational facility and be fined \$1000.

Arnone was the third man to be tried in the case. The other two, Michael G. Simoneau, 18, of Falls Church, VA, and Charles A. Bamman, of Arlington, VA, were convicted earlier of first-degree murder and are currently serving long prison sentences.

It is now up to Circuit Court Judge William L. Winston to decide whether to accept the recom-

mendation of the jury or to impose a different sentence. Just a week before the three-day trial began, Winston rejected a proposed plea-bargain arrangement which would have resulted in a similar sentence. The verdict of involuntary manslaughter carries a maximum five-year prison sentence.

One anonymous member of the jury was quoted in the Washington (DC) *Post* as saying that some jurors were fearful that Arnone "would never make it in prison . . . with his physical and mental abilities." He suffers from multiple birth defects. "It was a real struggle," explained the juror. "We knew he was guilty, but the question was of what and to what degree. (The jury) came close to being hung because four or five

members wanted a harsher sentence."

While convicting Arnone on the first charge, the jury acquitted him of a second charge of robbing Pettine.

"Justice was Vindicated"

The prosecuting attorney in the case, Kenneth Melson, was satisfied with the verdict. His office, he said, had been considering vocational programs for Arnone prior to the trial, and, according to him, "The verdict goes along with what we were all thinking." He said he was "not at all upset with the verdict. From a justice point of view, justice was vindicated."

"A Mascot"

Arnone was portrayed by his attorney, William D. Dolan, as a

"follower, a tag-along . . . a mascot for Simoneau and Bamman." Dolan argued to the jury that Arnone was "the unwitting dupe" of the two men convicted earlier in the murder.

When the verdict was announced, after seven hours of deliberation over two days, Arnone appeared dazed and confused, but was congratulated by members of his family, and then broke into a smile. Arnone's father, Michael, said, "It was the best thing that ever happened to him."

1976 Murder

Pettine, a former presidential campaign aide to U.S. Rep. Morris Udall, was beaten to death near the two Jima Memorial in Washington, DC. The area is an ac-

knowledgeable cruising area for gay men, and on October 2, 1976, according to previous court testimony from one of the three defendants, the three went there "to smack around a few queers."

Arnone stated in court that Simoneau and Bamman had sexually abused him, and that they came upon Pettine as he was leaving a wooded area near the memorial. Arnone said Bamman "yelled at me and told me to come and kick [Pettine]. I was afraid of what Chuckie [Bamman] would do to me. He said, 'If you don't kick him, I'll kill you.'"

Pettine's nude and battered body was discovered by police later that night inside the wooded area.

News Notes

quote of the week

"Homosexuals joining the police department is like joining the churches: it's simply a matter of the oppressed joining the ranks of the oppressors. I'm not ruling out the possibility of some good coming from homosexuals on the police force. It could be possible to bring some changes within that system, I imagine. However, it's all part of a raging conformity, (the) new conservatism . . . We're obsessed with trying to please the heterosexual world: going to church, becoming policemen and firemen, joining businessmen's clubs. I think there are those who think the 'good life' means joining the MCC (Metropolitan Community Church), the Kiwanis Club, the Army, and inviting another couple over for quiche for dinner. It's all conformity, like blacks trying to straighten their hair. We don't need to ask the heterosexual world to please love us. We're special. And the function of a minority is to be special."

— Author John Rechy, in an interview with Joe Ellert, San Diego *Update*, April 20, 1979.

sweden plans gay liberation week

STOCKHOLM, SWEDEN — RFSL, the largest gay organization in Sweden, has announced plans for Gay Liberation Week here, from August 26 to September 2, with a parade through downtown Stockholm on Saturday, Sept. 1.

Among the activities scheduled for the week are films, plays, disco dances, parties, and panel discussions. Last year, according to the organizers, people came from all over Europe to participate in the activities presented by RFSL.

With enough advanced notice, the organizers can provide accommodations, free of charge, to persons wishing to attend this year's celebration.

To request accommodations, or for additional information, contact RFSL, Accommodations, PO Box 15148, S-104 65, Stockholm, Sweden.

tidewater conference slated for norfolk

NORFOLK, VA — "Ten Years Later: Bringing it Home" is the theme of the Third Tidewater Lesbian/Gay Conference, scheduled for May 15-17 at Old Dominion University. Sponsored by the ODU Gay Alliance, the conference is expected to draw some 400 people. There are eight co-sponsors representing a diverse range of groups, including the National Coalition of Black Gays and the Richmond Lesbian-Feminists.

Plans call for nearly 80 playshops and workshops, six keynote speakers, lesbian and gay merchants, an art show, a dance on Saturday, a midnight harbor cruise on Sunday, and a beach party on Monday. One of the key features of the conference will be ongoing support groups, which will be formed as people register. These groups will meet throughout the weekend to provide participants with a "home base." The keynote speakers include Ruth Dreamdigger, Lawrence Gibson, Vernon Berg, Chuck Rhodes, Charlotte Bunch, Steve Endean, and Brenda Joyner.

Registration is based on a sliding scale. Free housing is guaranteed to those who pre-register by May 10, but may yet be available after that date. Free 24-hour child care will be provided, as well as activities for older children, and all facilities are wheelchair-accessible.

The conference begins at 5 p.m., Friday, May 25, and continues until 2 a.m., Monday, May 28. For more information, mail a self-addressed stamped envelope to TLGC, Box 2021, Norfolk, VA 23501, or call (804) 625-1130 any evening from 6-10 p.m.

gay aa celebrates anniversary

PROVIDENCE, RI — The third anniversary of the Providence Gay AA group will be celebrated on Tuesday, May 8, at 8:30 p.m., at St. Stephen's Church, 114 George Street in Providence. Members of the Boston Gay AA group will be guest speakers. A buffet and dancing will follow the meeting.

wise women presents berkeley women

CAMBRIDGE, MA — The Berkeley's Women's Music Collective, performing a blend of folk, rock, and blues, will appear in concert Saturday, May 12, at 8 p.m., in Paine Hall at Harvard University. Part of the reason for their return to the Boston area is the promotion of their newest album release, "Tryin' to Survive."

A donation is requested, and tickets are available at New Words, Amaranth, and the Women's Exchange. Free child care will be provided. For more information, or to make reservations, call (617) 628-4682 or 427-4696.

The concert is a Black Star Theatre presentation, produced by Wise Women Enterprises.

british m.p. questions home secretary

LONDON, ENGLAND — Harold Walker, Minister of State for Employment and the Labor Party's Member of Parliament from Doncaster, has written to Home Secretary Merlyn Rees about complaints by the Committee for Homosexual Equality (CHE) that British police devote too much time to trying to catch gay men in public lavatories. Walker has asked Rees to explain what guidance, if any, he gives to police regarding men committing "homosexual offenses" where there has been no complaint filed by the public, according to *Gay News*.

CHE filed a complaint after two men had been arrested and had plead guilty to charges of "gross indecency." One of the men now faces a discharge from the Royal Air Force after 25 years service, an action which CHE has called "appallingly harsh."

In Walker's letter to Rees, he said, "I am faintly surprised that the police do not have greater demands on their time than to keep public toilets under surveillance and that there are no very serious offenses for them to prosecute . . . I sympathize with those who have committed what the court clearly thought was a trivial offense and who may suffer disproportionate consequences."

california gets new gay center

SAN BERNARDINO, CA — A Gay Community Center serving the San Bernardino-Riverside metropolitan area, the sixth largest urban area in California, began operation on April 11. The center is sponsored by the Professional Advisory Council, a local organization of gay business and professional people. Initially, the only available service will be a hotline in operation on Wednesday, Thursday, Friday and Saturday evenings from 6:30-10:30 p.m. Plans call for the addition of rap groups, counseling and other services in the near future. The center can be reached at (714) 824-7618, a toll free number for most of the San Bernardino-Riverside area.

fairy tales premiers at gay festival

PHILADELPHIA, PA — *Fairy Tales*, a comic revue on the gay male experience written by the two-man theater troupe, Culture Shock, from Lancaster, PA, will make its world premiere on Friday, May 11th at the C.A. Auditorium, 3601 Locust Walk on the Penn campus at 8 pm. Admission to the play, which is presented as part of the Philadelphia Gay Cultural Festival, is \$3 at the door. For more information, call (215) 386-3916.

Fairy Tales is a fragmented look at the gay experience as seen through the eyes of its creators/performers, Harry H. Long and Joseph Uher. Arranged and presented in the style of a vaudeville review, its sketches range from wryly satiric to dramatic to slapstick. Representative sketches include one depicting the plight of a closeted middle-aged professor whose jock student is trying to get a good grade via libido unleashing, a reflection on dying and funerals, several wacky commercial take-offs, and an interview with a haute couture tastemaker.

The Philadelphia Gay Cultural Festival is the largest such series of events in the nation, and is supported in part by grants from the Pennsylvania Council on the Arts and the Lucius and Eva Eastman Fund.

gay academic union to meet

MINNEAPOLIS — The sixth annual conference of the Gay Academic Union (GAU) will be held in the Minneapolis/St. Paul area Thanksgiving weekend, 1979. This is the first time the national GAU conference has been held in the Midwest. The Minnesota Committee for Gay Rights, University Lesbian/Gay Community, and Mankato State University will co-sponsor this event. Jim Chalgren, Gay Advisor at Mankato State, has been named Conference Chair. He may be contacted c/o Minority Groups Studies Center, Box 61, Mankato State University, Mankato, MN 56001, or by calling (507) 389-6125.

GAU-6 is also issuing a national call for papers. Abstracts, proposals for topics, panels, symposia, and other forms of conference presentation are welcome. The deadline for receiving papers and proposals is July 1. Please send inquiries and materials to GAU, c/o M.C.G.R., Box 4226, St. Anthony Falls Station, Minneapolis, MN 55414.

The Gay Academic Union is an organization of gay academics, college and university level students, as well as professional people. The goals of the GAU are to foster gay-related research and educational outreach, to provide support groups for academics and professionals, and to end job discrimination against gay men and lesbians. The GAU provides a research network and publishes a quarterly newsletter. National headquarters are in Los Angeles; Betty Berson, President.

lesbian soldiers don't tie in

LONDON — The British Broadcasting Corporation (BBC) has completed a three-part documentary series on women in the armed forces of Britain, the United States, and Israel, but the series was broadcast without an interview with two lesbians, which, according to BBC officials, "ended up on the cutting room floor."

"It wasn't appropriate," the official told London's *Gay News*. "We were making a documentary about women in the Army and, like every other subject, a lot of stuff had to be cut out. This interview didn't tie in."

The women had particularly addressed the issue of anti-gay discrimination, and, according to the BBC, "it was more specifically about homosexual women than our main topic."

Some British viewers have said the series makes no mention of lesbians in the armed forces of the three countries studied.

amendment loses in arizona

PHOENIX — An anti-gay amendment considered by some to be unconstitutional was recently defeated by a vote of 49-9 in the Arizona House of Representatives.

Proposed by Rep. Marjory Ollson, the amendment was stricken from HB 2147, the Foster Care Home Bill. In the language of the proposed amendment, "A Foster Home excludes a home in which a homosexual resides."

Intensive lobbying efforts by the Citizens for Constitutional Rights was cited as the major factor in the defeat of Ollson's amendment. In the past, she has sponsored similar proposals which would prohibit gay persons from becoming adoptive or foster parents, and her floor speeches during this, her first term in Arizona's legislature, have condemned "adultery, fornication, prostitution, homosexuality, and other forms of deviate sexual behavior."

virginia has new gay group

WILLIAMSBURG, VA — The Lambda Alliance of Williamsburg, Virginia has recently been organized to serve gay people in that community. The Alliance, composed of students at the College of William and Mary and residents of nearby communities, is active in providing social activities for its members; programs in which gay persons can learn about themselves and the societal oppression of homosexuals; and in reaching out to the community to encourage acceptance of gay persons.

This spring, the Alliance has held a fund-raising raffle and invited representatives from campus women's and socialists' groups to discuss the relation of gay oppression to the discrimination against other segments of society. The members have also scheduled several social gatherings and outings.

The Lambda Alliance meets on Wednesday of each week. For information, contact P.O. Box 879, Williamsburg, Virginia, 23185.

lambda gets legal justice grant

NEW YORK — A major victory in the struggle to achieve basic civil rights for lesbians and gay men was won by the Lambda Legal Defense and Education Fund, Inc. in the case of former Naval Ensign Vernon E. Berg III. On Dec. 6, 1978, the U.S. Court of Appeals for the District of Columbia reversed the decision of the U.S. District Court, which had upheld Berg's discharge by the Navy solely for "engaging in homosexual conduct." The Court of Appeals stated that the military's action was unsupported because it failed to specifically state the reason for discharge as required by law.

Lambda has just received a grant from the Fund for Legal Justice of the United Presbyterian Church U.S.A. to cover the costs of this lengthy litigation. E. Carrington Boggan, the attorney for Lambda in Berg's case, stated that the progress of the case is unclear at the moment. "It is not now known which path the Navy will choose to take. They could decide to reinstate Mr. Berg for the remainder of his military obligation. This, as far as I can ascertain, would then be the first time an openly gay person was reinstated into the service." Boggan further indicated that, under the Court of Appeals decision, "the Navy might decide to issue regulations setting forth clear criteria of when a person could be discharged because of homosexual activity or the Navy might decide to develop such guidelines on a case by case basis."

Whichever direction the military takes at this point, the case is certain to remain in the courts. Boggan will be working closely with the military if it decides to issue regulations. It may be necessary to seek a court order to the effect that Berg is entitled to back pay from the time of his wrongful discharge, or to challenge unconstitutional regulations promulgated by the military.

Mass. Raises Drinking Age

News Commentary

By Steve Strick
and Michael Thompson

BOSTON — At 2 a.m. on April 16, Massachusetts joined a number of other states around the country in raising the legal drinking age. The new law raises the age to 20 (as opposed to 18), and is representative of a growing feeling in state legislatures nationwide that raising the age at which it is legal to drink alcoholic beverages will result in a decline in teenage alcoholism. Most experts agree, however, that the expected result will not occur. Those teenagers who want to drink will still find ways to do so, they say, and the problems involved in alcoholism are not, therefore, directly addressed by the change in the legal age.

Initially, there was so much visible opposition to the law by teenagers that police officials in the state were expecting violent reactions when it went into effect, but the expected violence has not come to pass. In fact, George Luciano, State Secretary of Public Safety, has said, "The teenagers seem to have accepted the new law in a dignified manner, and they deserve a tremendous amount of credit for this. Many of them undoubtedly disagreed with the law, but they did not become violently disagreeable over it."

One expected result of the new law was teenagers driving to border towns in states surrounding Massachusetts to buy their liquor. According to police offi-

cials in some of those towns, that has not happened.

The new law has forced the bars in Boston to say goodbye to some customers. Eighteen- and nineteen-year-olds now find themselves facing some of the problems that still younger gay teenagers have always had: where to meet and socialize comfortably as gay people in a community that, in recent years, has tended to congregate almost exclusively in bars. Some options remain. Until (and if) the surrounding states raise their own drinking-age laws, there are gay bars in Providence, for example, which have been extending a welcome in recent ads to the disenfranchised of this state. Also, there is the opening, on the second floor of the Boston club 1270, of a "non-alcoholic disco."

The management at 1270 sees their disco-within-a-disco as an alternative for those customers who otherwise would have to be turned away. Seventeen will be the minimum age, and fruit juices and soft drinks will be served.

It is unclear how gay youth will adapt to the change. As yet, they haven't said much about it. There is no gay equivalent of Boston's North Shore youth who has decided to challenge the issue in court. There is some talk about getting fake IDs, but few young people know much about how to go about getting one. One 19-year-old employee of one of the bars (who will keep his job so long as he doesn't drink) already

has his 20-year-old ID. He doesn't drink anyway, but, he said, how else was he to continue to see his friends at the other bars? Others, some as young as 15, have been getting past the old law through contacts at the door and are hoping to continue to do so. One of them told of being able to meet people in shopping malls and roadside rest areas before his eighteenth birthday and said he didn't particularly mind not being able to go to the bars for that purpose. Several said that they would try out the 1270, but hoped that it would soon include weekend nights; when it was easier for them to get out. Most of the youths at the bar that last weekend wanted not to think about it just yet, to enjoy themselves and let the future take care of itself.

At The Bar, a popular gay nightspot, on the last night before the new law took effect, manager Gary Dotterman gave a free goodbye bottle of champagne to those who could prove their age as 18 or 19.

He estimated that the affected age group made up 10 to 15% of his weekend crowd, and he was concerned as to where those who are now too young will be able to go.

The Committee for Gay Youth of Boston is planning to discuss the issue of alternatives and will continue to schedule activities to which area gay teenagers are invited. Information may be obtained through Kathy Travers in care of GCN.

Man Sentenced in Extortion Attempt

NEW BEDFORD, MA — The case of David W. Freitas, 28, of Lakeville, a Walpole State Prison guard accused of extorting money from a gay man in a rest area by posing as a state trooper, was heard on April 26 in Bristol Superior Court.

Freitas was arrested on Aug. 16, 1978 after State Police officers were told by the gay man that, while in a rest area along Rte. 95 in Mansfield, another man solicited him for sex. When he agreed, the other man identified himself as a state trooper and began what seemed like an arrest. However, the "trooper" offered to drop the charges if the gay man would return the next day with \$500. The gay man agreed and immediately reported the incident to the Foxboro barracks of the State Police (see GCN, Vol. 6, No. 7).

Trooper Bruce Gordon was waiting for Freitas in the rest area the next day, and arrested him for extortion and impersonating a state police officer, both felony charges.

In Bristol Superior Court, the Bristol County District Attorney asked Judge Philip Shehadi to sentence Freitas to two years in the House of Correction, regardless of whether he pleads guilty or innocent to the charges. The defense attorney made an impassioned plea for leniency, arguing that, as an ex-prison guard, Freitas may be killed if incarcerated, but the District Attorney noted in response that the state would be willing to make an agreement with an out-of-state prison for his protection.

The gay man, who was represented by Atty. Richard Rubino, was willing to go to trial on the

case, despite repeated attempts by Freitas's attorney to intimidate him. At one time, the attorney sought — but was denied — criminal complaints in Attleboro District Court against the gay man for sexual solicitation.

Freitas told Judge Shehadi that he attempted to extort the money because he has "an extreme prejudice" against homosexuals and saw his actions as a way of "getting even with them." He said he had resigned his job as a guard at Walpole and would seek psychiatric help.

Judge Shehadi came "within a thread of sentencing" Freitas to jail, according to Rubino, but finally agreed to a suspended sentence of two years in the House of Correction with an additional four years of probation, on the condition that Freitas undergo psychiatric treatment.

Provincetown Elects Gay Man

By Warren Blumenfeld

PROVINCETOWN, MA — Marvin Coble was elected to the Provincetown Board of Selectpersons on April 17. He told GCN that "to my knowledge, I am the first openly gay person to be elected to this five member board."

"When I say openly gay, I don't mean that I ran on a gay platform," he continued. "Everyone knows that I am gay and it wasn't an issue in my campaign."

He defeated Fernando Gonsalves, a long-time resident of Provincetown and a native of Portugal. According to Mary Bauer of the Provincetown *Advocate*, "Mr. Gonsalves ran a very low-key campaign. Our paper ran an editorial supporting Mr. Coble because we felt that he was an excellent candidate who also ran one year ago and lost mainly because he was unknown. This year he is known. We see him as a person who can be tough, independent and a person who is friendly with the other elected officials with whom he can develop a good working relationship. As for Mr. Gonsalves, we felt that in the past as a member of the licensing

agency and health agency, he was abrasive, difficult to work with and incompetent. We felt that there was no question of who should win. Not to take anything away from Marvin, but there really was no competition."

Coble said, "I campaigned on local issues: aid to the elderly, tenants rights, health care, environmental concerns, licensing issues, reducing spending and lowering taxes." He went on to say, "Essentially, I am a very conservative person and I ran on a platform reflecting my political beliefs."

Coble was asked if he had received any criticism from his constituency about his gayness or from local gay activists about his political views. He said, "My gayness was never made an issue in the race by my constituency, my opponents or myself. As for local gay activists, I am a local gay activist. I am on the board of the Human Rights Coalition which was set up after Dade County. I am in complete agreement with local gay property owners who want to see property taxes re-

duced. I would say that any gay person who ran on the single issue of gayness would have a difficult race. My political philosophy is twofold: a politician must be open about his/her gayness from the very beginning because if he/she isn't, it will eventually get out; and, more gays will be successful in politics if their campaign is not based on their sexuality, but based on the issues involved in the race."

Coble told GCN that if gay issues did surface in his community he would be out fighting hard for gays just as he would fight hard for the elderly or tenants if their rights were being abridged.

Coble is a realist. Coming from a medium-sized town in North Carolina, he knew that if he came out there as a gay person, he probably could not win an election in his home town. He stated that "the political climate is right in Provincetown. Day in and day out, people see and know gay people here. If everyone knew gay people, then it wouldn't be an issue anymore."



Gov. Jerry Brown

Brown Act Bans Bias News Analysis

By Dan Daniel

SACRAMENTO, CA — On March 25, at the annual convention of the California Democratic Council (CDC), Gov. Jerry Brown announced to the 700 assembled delegates that he had issued an executive order prohibiting discrimination based on sexual orientation in departments and agencies "within the Executive branch and under the jurisdiction of the governor."

His statement came as a result of consideration of several drafts of such a statement prepared after a meeting on March 6 between Brown, his Executive Aide, his Legislative Aide, State Sen. Milton Marks, and Assemblyperson Art Agnos. Both Marks and Agnos have authored job rights legislation for gay persons.

Agnos wrote to Brown, requesting that he do three things for California's gay citizens: to issue an executive order ending discrimination based on sexual orientation in state employment; to establish, by executive order, a commission on sexual orientation; and to appoint two "pro-gay" judges, one in Northern California and one in Southern California. Agnos feels that, by Brown's action on the first of his requests, the governor has taken "a minimal get-out-from-under-action, and that's all we're going to get" for the time being.

Agnos hopes, however, that after "six months or so, we can demonstrate that there have been no problems" for Gov. Brown as a result of his order.

Dorothy Ehrlich, Executive Director of the Northern California Chapter of the American Civil Liberties Union, explained that there is some doubt on the part of some legislators that gay people face discrimination in many areas. She said that one idea afoot in California is to establish a "blue-ribbon" committee "in order to prove such discrimination exists." Agnos confirmed this, saying that he was encouraging the governor to establish a "high-ranking blue-ribbon commission, headed by straights — not gays — people with impeccable credentials" to study the issue of discrimination against gay persons and report to Brown.

Who is Covered?

Those persons covered by Brown's executive order include only people employed in state agencies and departments under direct control of the governor. Teachers at state universities, for example, are not affected. With regard to these people, Steve Duscha, Brown's press secretary, said that "the governor cannot directly order them to comply with his order" because state colleges and universities enjoy "constitutional independence" from the Executive branch and therefore need not comply with orders such as this one.

"Ultimate Political Animal"

Agnos, who authored AB-1, a bill which would place gay persons in a "protected category under the Fair Employment Practices statutes" and prohibit discrimination based on sexual orientation statewide, said that Brown supports that bill, and has stated his support in the State of the State address several months ago. However, the California Human Rights Advocates, based in Sacramento, said, "Although the governor expressed support in his . . . address, he has not offered support in action." They cite what Agnos termed the "solid defeat" of the companion bill to AB-1, which was introduced by Sen. Marks and known as SB-3, which also would have provided equal rights protection to gays in employment and protection from sexual harassment on the job to everyone. That bill was defeated in the Senate Industrial Relations Committee in February.

Agnos said that he and other assemblypersons are wary of pushing for a hearing or a vote on AB-1 because there "is not much support for it unless there is relative certainty" of its passage. According to many people in the California gay community, SB-3 was taken up prematurely, and they fear that the same fate may await AB-1.

Agnos told GCN that "I think we've gotten as much as we can get with (Brown) getting ready to run for the presidency." He referred to Brown's issuance of an executive order of this nature as the move of the "ultimate political animal."

A CDC Mandate

According to a report in the *Bay Area Reporter*, Brown had been briefed before he addressed the CDC convention by Wally Albertson, president of the CDC. Albertson had told the governor that the delegates had unanimously approved a resolution proposed by the 80-member gay caucus which called for him to issue such an executive order as he later announced. According to the report, "the governor entered the hall knowing that his announcement would bring a favorable response."

Pennsylvania Model

Jerry Brown is the second governor of an American state to issue such an executive order; the first was Gov. Milton Shapp of Pennsylvania, who issued an order in 1975 which said, in part, "There shall be no discrimination in any Commonwealth department . . . because of sexual or affectional orientation in any matter of hiring or employment." On September 19, 1978, approximately three months before Shapp left office, he amended his order to include the words "housing, credit, contracting, provision of services, or any other matter whatsoever."

The order directly affected agencies under Shapp's control, much the same as Brown's order, but, according to David Fair, of the Philadelphia Lesbian and Gay Task Force, "I think the political job done around it made it enforceable in other departments as well." It does not seem as if Brown's order will be enforceable in any departments except those specified therein.

Agnos said that he had studied Shapp's order, and took from it some of the ideas which he has proposed to Gov. Brown.

Sexual Minorities

One of the provisions of Shapp's order was the establishment of the Governor's Council on Sexual Minorities, which, since Shapp left office, has become known as the Pennsylvania Council for Sexual Minorities. Agnos had been unsuccessful in his efforts to get Brown to es-

Continued on Page 6

Gay Community News

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the other side

Community Voices,

As a new reader of *GCN*, I'm amused by the letters from men who say, we are not misogynists but why all the stuff about women? Here, briefly, is the other side. Lots of lesbians like me read almost nothing but the women's press, and sometimes we need a little contact with the larger gay world. Where to get it? Now and then *The Advocate* prints a worthy piece, for example an article on the Lesbian Herstory Archives in New York, and *Christopher Street* tosses us a crumb from time to time, but those periodicals are so pervasively male that I can't read them without feeling that I have peeked into a room full of strangers.

GCN has a completely different spirit and tone, welcoming to lesbian feminists. That makes it unique.

I think gay men have much to gain if women like me on the borders of separatism can get insight into their concerns through *GCN*. In your pages, at least, "gay" does not mean "gay male exclusively."

Peg Cruikshank
San Francisco, CA

well said

Dear *GCN*,

It was great to open the *Community Voices* page last week and find so many letters to the editor. Unfortunately, so many letters were angry letters. From the sound of them you'd think we were an angry and intolerant bunch.

Even writers with whom I agree have been so belligerent and contentious I almost wish they hadn't written (I've been guilty of this, too). The responses to Porter Mortell's letter bother me. As a man who enjoys the coverage of women's issues in *GCN*, I'd hoped Porter would get a patient response. Instead, I see a long letter accusing him of misogyny and ignorance — when, in fact, his letter seemed to ask for information.

It's important for *Gay Community News* to carry news on women's issues for a number of reasons. The first is that it's important for our movement to heal the long-standing split between Lesbians and Gay Men. Think about all those lesbian and gay organizations which are so lopsidedly male. Isn't it clear why women don't join? They don't feel welcomed. They're sensitive to the sexism of the men there, and the men don't allow much time to deal with that issue. That alliance isn't going to be built until our community takes the time and, yes, the space in *GCN* to educate ourselves about women's experiences and oppression.

A second reason is that many lesbians are feminists. (This should be no surprise.) A newspaper a lesbian would read would naturally contain articles of interest to her, e.g. articles on feminist events and issues.

A third reason is that the women's movement has been our longest and most reliable ally. Even heterosexual feminists get accused of being lesbians. That makes our straight, feminist sisters natural allies. We should be nurturing that alliance along; there are many more women than gay people.

Another controversy is Tommi Avicoli's "bitter" articles about machismo and bar culture. I don't count myself among the macho gay men. On the contrary. But I am pleased as punch that there are gay men who don't fit the effeminate stereotype. It's important for us non-macho gay brothers to realize how isolated macho gay men must feel. Rejected by society for their gayness and by the movement for being macho.

Not exactly a comfortable place to be.

That isolation got translated into anger at Tommi Avicoli on the *Community Voices* page. I think we should read Tommi's bitterness as part of his experience — an experience many political gay men share (me, for example!). I wish some of the letter-writers had said something like, "Gosh, Tommi, I appreciate all the work you've done. That indifference in the bars must've hurt." Or "Too bad your father made you feel bad for being effeminate. He shouldn't have done that. Boy, it must be weird for you with so many gay men vying to be macho, now. Hey, but Tommi, don't take it out on me!"

There also is something to be said for a careful look at machismo. Machismo is imported from a heterosexual culture that discourages loving relationships between men. There are probably a few things about machismo that aren't useful for gay men. Like, how can we really love each another if we're trying to be cool all the time. Also, it's important, as I've already said, to retain those feminist allies and to remember that machismo in the straight culture *has* been used to keep women down.

Love,

Ken Busch
Somerville, MA

classified

Dear *GCN*,

Help Wanted: GM's who understand the connection between feminist and gay struggles; who see that lesbians are oppressed in other ways as women; who support the fact that women's concerns are given space in *GCN*.

This LF hopes that these GM's will talk with Porter Mortell, Tom Christopher and their supporters. I am so fed up with the lack of support and compassion from some of my supposed "gay brothers" that I can no longer put my energy into raising their consciousness so that they can identify with the concerns and needs of lesbians.

Jay Meryl
Cambridge, MA

quite disgusted

Dear *GCN*,

I was quite disgusted with the lack of insight on the part of some of my fellow male readers. First of all, *GCN* is a gay *community* newspaper, not a gay male newspaper. Further, I'm proud that there is a gay paper which deals with both male and female issues. I haven't seen any others around. I *am* interested in the women's movement since it is one of the few liberation movements to come out in support of gay people. If I wanted to read an all male oriented paper, I could easily read *Blueboy* or *The Advocate*. I'm content with *GCN* the way it is.

Peter McKnight
Storrs, CT

addenda

Dear *GCN*,

An error and some omissions in my article on the resolution of the Revere cases should be corrected. The following information should have been in my story. The witness in the case of George Dreifus was not found by police — in fact he simply refused to testify. Mr. Dreifus, however, did not have the charges dropped as they might have been. His case was continued without a finding — tantamount to dismissal. The case of Mr. Whitney Chase is particularly important: the New York Supreme Court refused extradition on the grounds that both the indictment and the statute were vague. Finally, there remain four cases. Two of these will be dropped, according to sources in the office of the District Attorney, but there is a delay because of wholly unrelated and nonsexual cases pending against those men. One of the remaining cases is that of the state witness in the Allen trial, Preston Clarridge. Mr. Clarridge said in court that his only motivation in testifying was to avoid a prison sentence. Asst. District Attorney Butters said that no final plea bargain had been worked out for Mr. Clarridge. A final man has refused any form of plea bargain although he faces multiple charges of statutory rape. The disposition of that case is still in doubt. My opening statement about many male-male sex cases being resolved favorably referred not only to the so-called Revere cases, but also to the 103 Library cases, some 50 cases from various Interstate Reststops and several other cases. In all of these cases, men were found innocent, charges were dropped, or cases were continued without findings. In several cases, lower courts have ruled sections of the sex statutes unconstitutional. In the light of *all* these cases, one can say that the gay community has been vindicated in the militant stand against the recent witchhunt.

Tom Reeves
Boston

you're pretty neat, too, george

Dear Friends,

I'm happy to concede that Maida Tilchen has a sense of humor (not at all evinced by her review of *Some Do*, but you can't have everything). If an innocent little letter to the editor can elicit such a copious outpouring (and I don't mean from her fan club), what do we have to do to get *her* to write a book? I'll write another letter if it'll help get the ball rolling.

Sober and chastened,

George Whitmore
New York, NY

Fridays
GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on 22 Bromfield Street.

enticement and propagation

Dear Sir:

This attached April 7 edition of "Gay Community News" was sent to this institution for Mr. Librick, #21780, an inmate at this institution. We are returning the above to you due to the fact that this publication is used to entice and propagate the gay movement. This movement within an institution has caused problems for the individual as well as other inmates and staff in the good orderly running of this institution. Additionally, individual inmates are judged by their peers by the type of material they read. This judgment can cause problems for the individual and other inmates.

For the above reason we are returning this subscription to you. If you wish an independent review of this decision, you may write within fifteen days of the above date to:

Regional Director
North Central Region
K.C.I. Bank Bldg.
8800 Northwest 112th St.
Kansas City, Missouri 64153

We appreciate your assistance in this matter.

Sincerely,
R.L.WILLIAMS, Chairman,
Incoming Publications Committee
U.S. Penitentiary
Bureau of Prisons
U.S. Department of Justice
Marion, IL

one week later . . .

Dear Mr. Burns:

This is in response to your letter dated April 14, 1979 in which you request an independent review of the rejection of the publication *Gay Community News* by the Incoming Publications Committee at US Penitentiary Marion, R.L. Williams, Chairperson.

The Federal Prison System follows a liberal policy with regard to incoming publications, provided that they come from the publisher or a bookstore. Only those publications that are considered detrimental to the safety, security and good order of the institution are not permitted.

Materials which support homosexuality are considered detrimental to the good order of this institution. Receipt and possession of such literature by an inmate can lead to his identification as a homosexual by others in the population. Such identification can lead to undesired approaches which, if rebuffed, may result in violence to the inmate involved and possibly other inmates and staff.

For these reasons, the decision to reject *Gay Community News* is supported. We hope the above explanation adds to your understanding of our position in this matter.

Sincerely yours,
J.D.HENDERSON
Regional Director
North Central Regional Office
Federal Prison System
U.S. Department of Justice
Kansas City, MO

stand by

To the Editor:

John Ward errs.

In his letter last week, Ward "recalls" that the Patrolmen's Benevolent Association "has long opposed the appointment of homosexual individuals to the Boston Police force." That may be so, but there is no such organization as the Patrolmen's Benevolent Association in Boston. It is quite likely that Ward is confusing the Boston Police Patrolmen's Association, which is an independent, unaffiliated union, with the Police Benevolent Association, a union of New York police officers. The New York union has loudly and often decried gay police officers; the Boston union, while assuredly no friends of the gay community, has *never* made any pronouncements against gay police officers and I challenge anyone to prove otherwise.

If my criticism of Atty. McGee's methods was of insufficient ferocity for Ward's political tastes, then that should have been the thrust of his argument — not resorting to concocted facts. It should be borne in mind that a relatively small newspaper (unlike the *Boston Globe*) must be somewhat careful not to make its news sources dry up — and those sources have in the past included Mr. McGee.

I stand by my story.

David Brill
Boston

Community Voices

life on mars

Dear GCN:

In reading the recent barrage of letters in *GCN* concerning man/boy love and lesbian vs. gay male, I am struck by the extreme amount of animosity in some of them. Each of us wants to be understood, yet we all seem to fail to try to understand those who are extremely different from us. We are always so proud of what we can accept, but the true judge of our humanity is in understanding the people who are not so easy to accept. After all, aren't gay people oppressed for being too difficult a lifestyle for the mainstream to digest yet?

Andrea Dworkin sometimes forgets that her political writings are mostly philosophy and theory (as do many who read her articles in *GCN*). She may be good at expressing women's issues, but when she writes about men trying to describe their basic nature, she becomes lopsided and subjective. There is a lot of anger in her writings and it clouds her reason. She seems to be trying to make men feel guilty for being what they are — men. Masculinity and the male sex are different from femininity and the female sex. These differences will always exist. In trying to find equality for both sexes it is necessary to recognize and understand the differences, and not to try and homogenize everyone into neuterism. It's the same with racial problems — some think that the solution is to make everyone one big race, but that is not a real solution because we are all very different and equality will never come until we can accept those who are different and allow them to live freely. The women's movement has a hard time reaching other women who have been conditioned from birth to accept an oppressive and humiliating role, but that does not mean that women deserve such a role or that they aren't capable of doing anything that a man can do. Men have been also conditioned from birth and unhealthy traits have been emphasized in them in order to perpetuate male domination. But that doesn't mean that men aren't capable of much more. For every man who has struck a blow against human dignity, there have been other men who have fought hard to free their fellow beings from the oppressive yoke that lies heavy upon the human race today.

Dworkin and lesbian separatists show no compassion or understanding of men at all. Some may say, why should they be obligated to show compassion for their oppressors? The plain truth is that we all have to live with each other and it's ridiculous for any group of people to think that they can remain separate in this day and age. The first step to mutual understanding is compassion. Political confrontation leads to polarization of viewpoints, then to conflict and finally to war. Each segment of human society seems bent on wiping out all other segments. Dworkin displays in her writings the same shortcomings she attributes to men. And, instead of solving problems and unifying gay people by furthering understanding, she makes people angry and polarized. I don't want my words to be mistaken. I am not saying that women should put up with male domination, but they should be practical and realize that most of the time people will respond to a sensible and rational argument by listening. No one will listen if they feel they are being threatened.

I for one wish that *GCN* would get away from political theorizing and dogmatizing (and also reprinting the same people over and over again). The voices of the vast majority of gay people aren't represented in *GCN*. Maybe that's why they don't buy it. While *GCN*'s resources are limited, it is still imperative that more articles aimed at a more objective look at the reality of gay life in America be solicited. Maybe then *GCN*'s resources won't be so limited because people will begin to feel part of the "community." How else can *GCN* call itself the *Gay COMMUNITY News*. Some would have it be *Gay MALE News*. Others would have *LESBIAN Community News*. *GCN* is already *PRUDE Community News*. How many of us are really concerned with a *gay COMMUNITY*?

Instead of attacking and criticizing the majority of gay people and their present lifestyles, it is *GCN*'s journalistic responsibility to document and explore the way that most gays live, as well as those segments that differ from the gay mainstream. *GCN*'s present focus is limited to an intellectual, college student, white and leftist perspective. I don't call that representing everybody.

I hate conservatives, Republicans, terrorists, rapists and other groups of people. But I also recognize that I don't have any right to let my petty prejudices prevent these groups of people from enjoying the same rights as I do. None of us should be so certain about our beliefs that we refuse to listen to those who challenge them. If we are that certain, then we are being dogmatic. If you look at *GCN*, you'll find that over the years its focus has become more and more leftist, concentrating on a few unpopular issues. There is little fault to be found in this (and a lot of praise for the courage to defend unpopular

views) except that those segments of the gay community that differ greatly with *GCN*'s emerging dogma are almost entirely excluded, i.e. — the business community, conservative gays, the bar and disco crowd, gays in the closet, blacks and other racial minorities, the religious gay community, and others.

GCN concentrates too much on legislation and politics to the detriment of exploring the actual gay experience itself and presenting our story to the rest of the gay community and the world at large. There seems to be a morbid fascination in *GCN* with beatings, murders and with what all the Anita Bryants of America are saying about us. Fuck them! These issues should be reported, but the greater amount of space should be given to ourselves. I'm sick to death of seeing Mayor White's picture — sometimes there are more straight people in the paper than gays. Why is *GCN* trying to be like the Boston *Globe* and *Newsweek*, instead of trying to present a new form of journalism based on the gay experience and gay culture? Gays are different and we should relish that difference; it saves us from where the rest of society is going — down the tubes! In a paper with such limited space, this fascination with the "enemy" amounts to defining the future of the gay community in the terms of those who hate us. We need to create our own definitions and we need to tell our own story and not be constantly on the defensive answering their charges against us. We give their absurd charges too much credibility when we do that.

Our personal experience as gay people is probably our greatest asset. No one knows what it's like to be gay except us and that includes straight scientists right on down to Walter Cronkite. I've met hundreds of gay people and I've seen none of the demagogues that are described by the ignorant straight press. Instead of banding together and exposing the myths about the gay community and its diversity of individuals, each group within the gay community is trying to divest itself of those they find "embarrassing." Well, I ask you, just where do you expect those you don't like to go? To Mars? You know that's the reason the straight world wants to divest itself of gay people, they find us "embarrassing." On top of all this, in the midst of our petty name-calling we are creating new myths and stereotypes as well as accepting those that society believes already.

We need to stop hollering at each other and instead try to understand each other. When we "get to know" each other we may find that we do have common ground to stand on, and I find no better place to foster this understanding than in the pages of the gay press.

Sincerely,

Tony Caporaletti, Jr.
Hollywood CA

listen

Dear People:

Some people feel that *GCN* is spending too much time and space on the issues of boy/man love and such. Since *GCN* always has been and still is a voice of the PEOPLE, I trust that these and all discussions will continue as long as the people have something to say. It seems that the subject of man/boy love is as misunderstood in the women's community as women's issues are misunderstood in the men's community. We have a lot to teach each other, and since we're supposedly interested in liberation, I hope that we will listen to each other, so that we can grow.

I see the child/adult issue as composed of two parts:

1) Consenting adults — If we only support equality for consenting adults, we neglect every gay youth past puberty who must either remain celibate or hetero till 18 or 21. If you must support merely consenting adult legislation, at least define adult as post-puberty which is nature's way of saying adult, as opposed to the State's arbitrary 18 or 21 year limit.

2) Child/Adult relationships — As a boy, I made love (not sex, as many dirty minds keep insisting) with older men. I was NOT coerced, manipulated, or afraid. And please don't tell me that children are not aware of being manipulated. Must we be put in prison for our love?

Yes, we must protect all human beings (especially children) from manipulation. But the way is not by creating more laws which make *relationships* illegal. Let us make, if anything, *coercion* illegal.

I am manipulated daily by religions, bosses, landlords, straight men, police and rich parasites with whom I want no relationship. We don't need more laws against love. We need human dignity and equality on both emotional and economic levels for all.

Sincerely,

Satya
San Francisco, CA

black and white, gay and straight

Dear Editors,

The *Bay State Banner*'s recent squat on Gay Civil Rights may remind us that the armistice in the battle for the pit-stop status in the hierarchy of the oppressed remains viable only with our compassion taut. But the close affections of gays and blacks, and gay responsibilities to gay blacks and especially gay black children, demand an honest expression of profound disappointment on the *Banner*'s erroneous contention that homosexuals do not need special attention to attain their equal protection under the law despite their triumphs.

The *Banner* cannot see the price paid by homosexuals for their successes in society specifically because the *Banner* cannot see, would indeed abet, the persecution of its own gay black children by granting them only black civil rights and by denying them gay civil rights. To what end? To gain white homophobic political support?

The *Banner*'s charge that homosexuals are simply riding the black bandwagon to civil rights is beneath contempt. The gay search for Civil Rights actually predates the enslavement of blacks in the Roman Empire. Greek homosexuals had only white slaves. Indeed, the black homosexual Memnon the Ethiopian fought with the Greeks alongside his white slaves; and their victories are yet praised by blacks and gays alike, but not least by black homosexuals.

The *Banner*'s editorial policy would excommunicate in absentia Bessie Smith, Langston Hughes, and George Washington Carver to the fiery faggots of fair-weather fraternity because their blackness was consequential and their homosexuality merely an embarrassment. Gays aren't embarrassed by Carver, Hughes, or Smith and will be happy to provide unlimited space for them in their history. Gays have learned, perhaps, it seems, better than blacks, straight blacks in any event, the bitter enema of exclusion from the victories of human struggle.

The arrogance is subtle and insidious because the *Banner*'s dismissal of homosexuality is so like the white dismissal of black culture, black history, and black heritage. If blacks could be oppressed, then their culture could be ignored. If homosexuals can be oppressed, then *their* culture (and there's 3800 years of tidy documentation of it) can be ignored. The oppression of homosexuals is concomitant to a suppression of homophilia, gay culture, the absence of which in Black History books is conclusive corroboration that the suppression of homophilia is itself a suppressed fact!

The heterosexual monopoly will not settle for reducing homophilia to inconsequence while it has yet more homosexuals to oppress; if it is a matter of no consequence, why must such effort be expended in suppressing it?

Would blacks impose on gays (and gay blacks) the same horrible standard which claimed that when blacks do wrong they are "niggers" and when they do right they're "jus' plain folk"? Is this a double standard or is it the arrogance of self-righteous oppression?

Homophobia is, fortunately, from the white man's book. It is not in the mainstream of black contributions to human development and human expression.

The persecution of homosexuals, which the *Banner* tacitly denies exists, is historically demonstrable from the 17th chapter of the first book of the Bible to the *Banner*'s ill-conceived and erroneously-derived March 19th editorial.

Homophiles have played down their culture because it has been passed down by homosexuality, its *raison d'etre*; because homosexuality has been construed as an impure form of physical expression, its emotional, intellectual, and spiritual correlatives have been brutally subjected to capital crime. Homophilia lacks the justification and credibility, indeed the credulity which family life (and its *raison d'etre*, heterosexuality) alone can give to people who think heterosexually.

Because homophilia is a culture marked by universality and diversity is no reason why less heterogeneous cultures should dismiss it as "inconsequential."

Homophilia is a *unique* culture because it, beyond cultural barriers, is a heterosexual universal. It is not a culture which denounced blacks or black culture. It is part of black culture. It sympathizes with black culture's will to survive despite the always-known fact that black culture will ultimately disapprove of gay culture. Gay culture will support the will of black culture to survive with its last flame-filled breath. It empathizes with the black will to survive this hostile environment, a struggle blacks will lose, however, if they lose the support and contribu-

tions of black faggots and dykes. For, if blacks win public acceptance for their straights but not for their homophiles, they will have lost the purpose of their Civil Rights struggle entirely. They will have sacrificed their "least desirables" and their "most expendibles" for a short-lived political mirage.

It was easy for the *Banner* to throw faggots and dykes to the wolves, I'm sure; it will be far more difficult to destroy the mutual respect of blacks and homosexuals in the community the *Banner* purports to represent; but such an imposture of humanity is nonetheless a profound and saddening disappointment to gays who have fallen back on what was apparently a camaraderie premised on political opportunism — or worse, a friendship based on a treachery of religious faith.

The *Banner*'s attempt to discredit the rights of gays to seek equal protection under the law is self-abusive; homosexuals, oppressed from infancy at the cores of their identities, have become insensitive to their own tragedy, the first to deny their heritage, their history, and their culture. They will not be destroyed by pain.

It is all a little like the pot calling the kettle black; the *Banner* will have to excuse me while I go polish my bottom.

Your reader,

Richard Dey
Brookline, MA

GCN PS: My apologies for the humorlessness of this dissertation, but it is a sobering response to a sobering predictability.

appreciation

Dear GCN:

Although I'll be the first to admit that I haven't read every gay newspaper and magazine available, I would like to let you know that GCN is the most fair, accurate, unbiased, unbigoted gay periodical written in good journalism and published in good taste that I have read to date. I mostly appreciate two things: 1) the fact that GCN is published weekly which provides up-to-date information, and 2) the journalistic quality of the reporting and the good taste and tact of the advertising. I have been totally "turned off" by some of the most acclaimed gay periodicals due to their biased news reporting, abundance of one-sided editorials (all on the same side), and offensive (even to me) advertising policies.

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Michael Young
Bay City, MI

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Third World Gays to Meet Carter Aide

WASHINGTON, DC — The White House has issued an invitation to members of racial minorities within the gay community to a meeting where they may air their concerns and priorities. The date set for the meeting is June 5, when third world gays will meet with June Wales, Coordinator of the Public Liaison Committee at the White House.

The scheduled meeting results from a letter sent to Wales by A. Billy S. Jones and Delores Berry, co-coordinators of the National Coalition of Black Gays (NCBG), which is headquartered in Columbia, MD.

Jones said that his organization feels that third world gays have special concerns which are not adequately represented by such groups as NGTF, and it is the intention of NCBG to acquaint Wales and the White House with some of those concerns. "We are not yet comfortable," said Jones, "with NGTF or GRNL (Gay Rights National Lobby) acting as

spokespersons for third world gays. Their structures — which are geared toward the one-issue perspective of sexism against the gay community — do not reflect adequate concerns for third world gays."

While no formal agenda for the meeting has yet been established, Jones hopes that he will obtain a commitment from the White House. Jones feels also that NCBG should seek official White House endorsement for the Conference of Third World Gays, scheduled for mid-October in Washington, as well as for the National March on Washington for Lesbian and Gay Rights, slated for October 14. He also said he hopes that the agenda for the meeting with Wales will include a call for White House endorsement and support of the federal gay rights bill.

With more than 30 known third world gay organizations throughout the United States, the representatives to meet with Wales will include a minimum of two persons from each racial group, representing Latin, Asian, Native, and Afro-Americans. NCBG has requested each of the known groups to submit a list of items it feels should be included in the agenda for the White House meeting.

Brown's Order

Continued from Page 3

tablish such a council in California.

The council was instructed to "study the problems of sexual minorities and make recommendations to the governor as to policy, program, and legislative changes," and to "educate state personnel and the public in general" about the problems encountered by sexual minorities. As Fair explained, "Shapp created an advocate within the state structure."

In 1978, when Shapp revised his original order, he further instructed it to "work directly to end discrimination within state agencies, develop plans of action to educate state employees about such discrimination," and authorized it "to build files of complaints from victims of such discrimination." "What the governor did," said Fair, "was to create a new bureaucracy to defend our rights in Harrisburg. His plan should be recognized as weak, but it's the best he could do, and there's a difference between someone who believes in human rights and is trying to do what he can for us within the sys-

tem, and someone who is doing it as a political ploy."

Council's Goals

"Services in the areas of mental health, alcoholism, prisons, and so forth are not adequate for gay people," said Tony Silvestre, Chair of the Pennsylvania Council for Sexual Minorities since its inception. He stated that the Council is authorized to handle directly any cases of employment discrimination, and that it had direct jurisdiction in cases involving state employees, and can "intervene in any way that might be helpful" where non-state employees are affected.

"We are working toward ending discrimination against gay people," said Silvestre. The Council has, so far, instituted training programs for corrections officers in the Commonwealth prison system, seen to it that certain businesses, like insurance companies, will not be able to do business in Pennsylvania if they discriminate against gay people, urged counsellors in alcoholism programs to come to a better understanding of alcoholism in gays, and gotten a guarantee from Commonwealth officials that gay

people will not be singled out under the "moral turpitude" clauses in employment contracts of businesses which must be licensed by the Commonwealth. The Council has also persuaded the five state-wide unions in Pennsylvania to include non-discrimination clauses in their official policies.

"We try to get into the delivery of human services," Silvestre said. "We want to do the training and educating."

As Agnos said, gay people in California have probably gotten as much from Gov. Brown as they are going to get for the time being. Shapp went a great deal further in establishing the bounds of his executive order, and the general feeling in Pennsylvania is that gay people there have benefitted from it. When Agnos made his recommendations to Brown, he had a system in mind which bears a close resemblance to that which has been established in Pennsylvania, but according to many people, in acting on only one of Agnos's requests, Brown has demonstrated just how far he is willing to go for now.

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IT'S EAR-CATCHING.

By Jill Clarrk

Allen Young co-edited a very important book, *After You're Out*. He and Karla Jay have since published two more anthologies, whose contributions to the feminist and gay movements likewise will be immeasurable. The imminent appearance of *The Gay Report*, a pioneer survey by gay people on gay and lesbian sexuality, continues this tradition of making available to gay people essential information about themselves.

"Karla and I are communicators, circulators of information," Allen explained over herbal tea and healthy munchies served in an unfinished kitchen.

JC: Your feminist perspective is clearly evident in your choice of essays for *Lavender Culture*. How have readers of the anthology reacted thus far to this characteristic of the book?

AY: People reacted both positively and negatively. I think there is a lot of support for feminism among gay men, as there should be. A couple of the reviews of the anthologies, especially *Out of the Closets*, refer to the "party line" of the editors. I think that actually we were fairly liberal in not imposing a party line on any of the anthologies, although I think that there is a difference between a party line and some consciousness about issues such as class, sex, or race. We tried to infuse the books with that kind of consciousness without being dogmatic about it.

Specifically, a reviewer from a gay magazine mocked the section in an essay that I had written about sexual objectification and the precorruption of gay men with the superficial aspects of clothing or looks. He seemed to think that was ridiculous. I don't think it is ridiculous. On the other hand, I can see that, in discussing issues like sexual objectification, a tendency exists to force people to express themselves in a specific way. He thought I was telling people who they should be attracted to.

JC: Had you pointed out in your essay the links between sexual objectification and bis oppression as a gay person . . . ?

AY: . . . I think that the links have been made over and over. Those links are things that feminist-minded people, especially women, have been talking about for some time now.

JC: You included in *Lavender Culture* an essay on the "myth" of gay people's superior artistic sensitivity. Do you think that gay men and lesbians are more creative?

AY: I meet a lot of people both gay and straight who are creative and a lot of people both gay and straight who are very uncreative. I respect and appreciate a lot of the things gay people have created and those creations

The Jay Report

By Maida Titcher

The 1972 anthology *Out of the Closets* by Karla Jay and Allen Young was the first book of non-fiction writing by openly gay people. In it were the voices of the gay people of a new generation, gay people who were consumed not with the fears of their predecessors but with anger that within what some saw as the most compelling and radical social movement of their times, the anti-war movement, they were pressured to repress and suppress their individuality and their love. *Out of the Closets* was not another attempt to explain gayness to straights — it was a battle cry from those individuals scattered throughout the nation who had somehow analyzed their way through all the illusions of sexism, liberalism, stikies radicalism, and stikies feminism to discover that there had never been a place for their real selves and that they must struggle to create one.

Jay and Young followed up *Out of the Closets* with *After You're Out*, another anthology by gays, dealing with gay relationships and gay community. They have two books coming out this spring: *Lavender Culture*, an anthology about lesbian and gay male culture, and *The Gay Report*, the results of a massive distribution of a Shere Hite-style self-report sex survey.

I met with Karla Jay on Dec. 29, 1978 at the Greenwich Village bagel place that was once the Stonewall Bar. In addition to editing and writing, Karla does public speaking engagements for gay and straight audiences. She teaches English as a foreign language to mostly Chinese students at a New York City college. At 32, she has been involved in the growth of both the feminist and gay movements.

In interviewing Karla, I wanted to find out why she had chosen the anthology as her art form. I also wondered how she felt as a member of what she calls "the only male/female writing team in the gay community still speaking to each other." I recently interviewed Dr. Alan Bell about the criticism levelled at his sex survey *Homosexualities* by the gay community, and I wondered if Karla and Allen Young had had some of the same problems in collecting and analyzing their data.

MT: How did you first get the idea of doing anthologies as opposed to other kinds of books?

KJ: Anthologies are a natural outgrowth of my political view. My political views come from feminism. As a feminist, I was a Redstocking from 1963 until 1970. Redstockings believe, and I still believe, that part of oppression is being defined by the group in power. Women are the majority, but women have been defined by men. Gay people have been defined by straights. The solution to this is for gay people to define ourselves. But even that is not fair. I can't write about the experiences of lesbian mothers because I'm not a lesbian mother. It would be as oppressive for me to define the experience of a lesbian mother as it is for a straight person to say what it's like to be gay. The only rational solution is a sort of group endeavor: many people speaking about their own experiences and from their own self-interest. The anthology seems like a natural form.

People need to get away from the idea of authorship, from the idea of starting. For example, people ask why we've never had a book party for the publication of any of our books, and I say, if we could pay airfare and fly all the contributors in, then we could have a party. I'm not the author, I'm the editor. That is a political statement in itself.

MT: How do you feel about working with a man on your books, and working with a mainstream press?

KJ: Those are two different questions. Working with Allen has many advantages. Allen is a very pleasant man to work with. He has a very high feminist consciousness. We have worked together now for almost nine years, and it's been a nice relationship. We share common views, common ideology. We've never lived in the same city, so we never fight;

Circulating Information

JC: You've published many articles in the last few years about your experiences in post-revolutionary Cuba as well as your involvement in left politics in Latin America and here in the United States. From your rather unique perspective as a socialist who is feminist and gay, what comments do you have to make about present-day Cuba and the Cuban Communist Party?

AY: I think that it takes a feminist analysis to understand the Cuban revolution and its attitude toward homosexuality. Cuba is a patriarchal society. Cuban socialism is a patriarchal structure, so their anti-homosexuality is just a part of that.

Unfortunately, even a lot of gay socialists tend to believe that Cuba is this wonderful socialist paradise with this one little blind spot. I don't think that's true. I think that there are many ways in which Cuba betrays its claim to being so revolutionary. For example, I recently learned of someone who was particularly interested in T'ai Chi (a form of self-defense). While in Cuba, he investigated the attitude of Cubans toward T'ai Chi, yoga and other Eastern practices. He discovered that Cubans prohibit the instruction of T'ai Chi, although they encourage that Chinese tion of judo. They feel that T'ai Chi is too individualistic and too passive. This policy is compatible with Cuban militarism. All of us who have at one time or another cheered the various revolutionary movements in the third world need to take more seriously arguments for pacifism and examine what long term effects militarism can have on a people.

Not surprisingly, women, who were very important in the Cuban army during the revolution, were quickly relegated to an insignificant role after the revolution consolidated itself in the early 1960's. Since then, the Cubans have paid lip service to the issue of sexual politics. They have passed a "family code" which states that men are supposed to share in household tasks and childrearing. However, men may not be employed in nurseries or infant care centers because those jobs are seen as appropriate only for women.

JC: Then they applied pressure toward elimination of sex-role stereotyping only in the private sector where they have no real power while continuing to support sexism in the public sector where they can enforce their policies. . . . ?

AY: Exactly . . . I think that this illustrates where their priorities are and how unconcerned they are about sexual politics. And of course the press is strictly controlled by the Cuban Communist Party, so these issues are

influence your lovers, and you do choose people who are like you in some way. I don't know to what degree we weed out people who are very different. I didn't know, but now I know for sure, what lesbians do in bed, what is most prevalent. That was my first thought.

My second thought was that a survey of this kind was a natural outgrowth of Allen's and my anthropologizing, our goal. We've done three anthologies now, *Out of the Closets*, *After You're Out*, and *Lavender Culture*. This seemed like a natural outgrowth of our desires to have people speak for themselves, for people's voices to speak out to the community. We projected receiving 3000 to 5000 answers. We hoped to get 5000 people to participate and say what they wanted about many different areas. Only half of the questionnaire deals with sex. The other half is about coming out, relationships, being a gay parent, being in therapy, what your politics are, love, emotions, all sorts of topics.

MT: How did your samples break down in terms of race, age and geographical location?

KJ: In terms of sociodemographics, the age came out to be exactly the age of the national norm, within a few decimal points. Our average age is 29.6. I can't remember the exact figures, but the average age woman, for example, is about 29 in this country. We had responses from lesbians from ages 14 to 82. The men were similar ages. We had difficulty in reaching third world people, although we have a substantial number. Percentage-wise we didn't reach as many as we might have. I don't know how we might have, we tried every technique known to gay-kind to reach people.

MT: Did you get fewer lesbian than gay male responses to *The Gay Report* survey?

KJ: We got one lesbian to four gay men: one thousand lesbians to 4000 men. It's a problem of distribution. Whenever you get a mail-in survey you get one percent return, any market researcher will tell you that. We got back one to three percent of the surveys which actually reached people. *Blueboy*, which prints about 250,000 copies, published the survey and we received 2500 answers from them. That skews the figures in favor of men, since *Blueboy* has an almost exclusively male readership. However, our returns don't mean that there are more gay men than lesbians, they just mean that we reached more gay men than lesbians. However, a thousand lesbians are more lesbians than anyone else has reached.

MT: Are you worried that the 2500 *Blueboy* readers are not representative?

KJ: *Blueboy* readers were not used in the sub-sample, because the *Blueboy* questionnaire was different. They cut out questions. Therefore, the *Blueboy* questionnaire had to be coded separately. Eventually, however, when the *Blueboy* questionnaire and all of the other male questionnaires were coded and run through the computer, the *Blueboy* respondents were not significantly different from the other respondents. In fact, our sub-sample was not significantly different from the entire population, which means we have an accurate subsample.

MT: Did you find out anything about how lesbians feel about monogamy and non-monogamy?

KJ: We didn't ask that question, which was probably a mistake. We asked a hundred questions and of course questions were left out. But I think it can be inferred that the majority of lesbians are monogamous. We asked "How many lovers have you had in the last week, the last month, the last year, in your lifetime?" The vast majority of lesbians have only had one lover, at a time probably, or none. However, in going through the questionnaires half the people were for monogamy, and half were against it. It's a pretty hot issue.

MT: How do you feel about Allen Bell's categories? I was just looking at an old essay you wrote in *After You're Out* and you mentioned what you saw as the categories and they were very similar to the Bell-Weinberg ones.

never discussed by the populace. The only women's periodicals are controlled by the Women's Federation, which is controlled in turn by the Cuban Communist Party, which is male-dominated. Structures independent of the Party are not allowed in Cuba. There's no independent structure for blacks in Cuba. And, of course, there's no gay press. The most that there may be is a network for passing around books and so on.

JC: As a result of these oppressive conditions, would you estimate that among Cuban lesbians and gay men there is a higher percentage of radical feminists than among U.S. gay people?

AY: I'm sure that that must be true, judging from what I saw in Colombia and Brazil. The gay radicals there (you have to call them gay radicals, because to start a movement alone there is a frighteningly radical thing to do) have a consciousness around all of the issues: racism, classism, ecology, sexism. There are, of course, some people in Brazil who are not making these connections, but the largest newspaper, *Lampiao*, does.

As for the Cuban gay person who hates the communist government so much that she or he wishes for the old days, I don't think that person should be dismissed as a horrible counter-revolutionary. We must consider where this person grew up and what information was available to her or him. We must consider the fact that the people who told her or him that Batista was bad, and that the Americans are bad, are the same people who are saying that homosexuality is a social pathology.

JC: Could you elaborate upon the ways in which the American left has been a disappointment to you since you became more involved with the feminist and gay movements?

AY: The male left is very smug in dealing with its images of political change in the third world. The way that they deal with everything is to categorize and separate. They deal with feminism by categorizing: feminism is women's issues. Just as third world issues are third world issues, Indian issues are Indian issues. These are separate from labor issues. Connections between issues are ignored.

Years ago I could see that in Latin America a political consciousness was developing that challenged the traditional concepts of Marxist-Leninist organizing. The American left has made no attempt to discover or publicize this change.

JC: Have you observed a change in the American left's attitude toward lesbians and gay men?

AY: To a great degree the organized left has acknowledged that gay people experience injustice in this society and they have tried in the pages



Bettye Lane

KJ: Alan Bell is coming from a totally different perspective than we are. He's a scientist, and part of being a scientist is to divide people into categories, and to make up matrices. I'm no scientist. I'm a grass roots political lesbian, and I come from a whole different perspective. I don't agree that you should use categories. Categories become mutually exclusive. People of course move from "functional" to "close-coupled" to "open-coupled." Bell's typologies are unnecessarily limiting. I don't like to see people boxed, into typologies or even into categories like gay and straight, which are boxes for us to be in. Bell is a scientist and that's what scientists do; they put people in little boxes, like they put rats in mazes, to see what happens.

MT: He told me that one thing that disturbs him about his own book is that he wishes he could have done more open-ended research, like you did. He feels there should be a lot of different kinds of research going on. When I told him about your book he said it sounded really good.

KJ: His book is about 90% of his writing with Weinberg, whereas 80% of our book is the actual responses of the people who wrote in. We introduce the responses; we try not to be judgemental; we present and analyze the statistics; and then we let the people speak for themselves. For us, the statistics are a guideline to balancing our material. In other words, if the predominant way for lesbians to make love is manual stimulation, and this is what we found out from the statistics, then we have more manual stimulation stories among all the sex stories. That's how we use the statistics, not to say "Oh this is better than that," or "That's the

of their periodicals to educate their readers about that injustice. They've begun to include the concerns of gay people. This is a good thing. It's just not good enough.

JC: Do you have an idea as to why the left presses have not been publishing your articles addressing gayness?

AY: They're not interested. There are other things that interest them much more. They're much more interested in traditional labor struggles, for example.

I, too, feel that labor struggles are important. In fact, I'd like to see some gay journalist do a serious study of gay bosses and how gay bosses use their gayness to get more work out of their gay employees. For example: many gay bosses offer their gay workers substandard pay or no health benefits and get away with it, because the workers are so grateful to work in a gay environment.

JC: Recently, many readers of *GCN* have vented their anger at the *National Gay Task Force (NGTF)* on our letters page. The authors of these letters feel the need to disassociate themselves from what they regard as a reformist organization. They feel NGTF would betray more conspicuously "queer" gay persons in its dogged pursuit of wider social acceptance. Could you comment on this splitting of politically active gays and lesbians into supporters and non-supporters of NGTF?

AY: There are a lot of gays — men especially, although some women, too — who see gay liberation more or less as a movement to legitimize homosexual behavior within the context of American society as it now exists. Those people who feel completely at home in America except for their sexual orientation form the right wing of the gay movement. For these persons, it is very important when a corporation like Exxon issues a policy statement with regard to non-discrimination on the basis of sexual orientation. Personally, I don't care. I wouldn't work for the Exxon Corporation any more that I would join the military. Intellectually, I realize that persons should not be denied the right to join the military or work for Exxon on the grounds of their sexual orientation. But, because of my consciousness in other areas, I don't feel that fighting to be allowed to work at Exxon is something that really concerns me. In other words, sexual orientation isn't everything.

On the other hand, I disagree with some of the people who spend so much time attacking the NGTF. Some of its supporters recognize that there are things wrong in America and would like to see those things changed, but feel sincerely that they want to give their priority to the gay rights issue. I can respect that.

I would not include in an anthology an attack on NGTF, but I would try to show how other gay people have a different vision. When gay people have a broader vision of social change, then NGTF will be more radical. It will reflect people's social consciousness.

I should say that I'm a member of NGTF and there are many other socialists and feminists who belong to it.

JC: Could you talk about your feelings with regard to yet another controversy raging among feminist and non-feminist gays: pornography. Do you think it is harmful and should be censored? In your own thinking, have you been able to draw a line between pornography and erotica?

AY: I definitely sympathize with women who say heterosexual pornography degrades women. I also know that the image of lesbian love-making found in pornography doesn't look like what I imagine most of my lesbian friends look like when they're having sexual relations. And I have a similar problem with male-male pornography. It doesn't look like my sex, partly because a man who looks like me rarely appears in pornography. I'm 37 years old, 37-year-olds are not recruited for work in the pornography industry.

I'm not at all sure what the difference is between what is pornographic and what is erotic. I don't like pornography that portrays brutality because I personally am alienated from sexuality that includes brutality or any form of dominance-submission. However, for those people whose sexuality includes brutality, that pornography may be meaningful.

I wouldn't want to be the one to say that person has no right to look at those pictures. However, I think I might feel very differently if those images were wide-spread and available on every street corner as an image of what gay male sexuality is. Lesbians and straight women are pictured in a certain way in large amounts of pornography which is readily visible. I wrote an article for *Fag Rage* a few years ago entitled "On Tender Lovemaking" in which I somewhat nervously described myself involved in a sexual relationship with another man. The reason I wrote that article was that I'd seen so many pictures and articles that year about men in S&M relationships that I became concerned that many men coming out at that time would feel that that was what gay male sex was.

I feel that pornography promotes a certain fantasy imagery in its use of "masculine types." My feminist consciousness and my awareness of gay men as the human beings that I know them to be makes me feel that there's something wrong with that. The owners of the pornography industry are promoting an image for the sake of their profits and at the expense of male consumers.

One of my pet peeves about gay male pornography is when men in the pornography are supposedly straight. For example, I've seen pictures of a guy jacking off to an issue of *Playboy*. In other words, a guy is looking at a naked woman and jacking off and I as a gay man am supposed to look at the picture and feel more excited looking at that boy because he's straight. The message is that a straight man is more desirable than a fagot. Obviously this is a put down to the gay man. If I were stuck in that place, I'd be really worried about it. I'm sure there are lots of men who have that negative self-image.

JC: Do you think that gay men are titillated by violent pornography because they have been socialized in the larger, heterosexual society to respond sexually to S&M?

AY: I don't think that we can know what causes a person to respond to a certain fantasy. I think that gay men are pre-occupied with a "masculine" image and are afraid of their "femininity," thus of themselves. Hopefully, as a result of *The Gay Report*, a lot of men who are stuck in these masculine roles may begin to question them.

Some of the masculine roles which evidenced themselves in *The Gay Report* are rather extreme: One bi-sexual man thinks that kissing is only for women; he kisses his wife but won't kiss his male sex partners. The reason he's doing that (I know because I can remember experiencing this feeling) is that the kiss represents a certain emotional commitment. Kissing (a man) makes a man more of a fagot. A man can say, "A fagot gave me a blow job," and somehow retain a lot of his straightness. But he can't say, "I kissed a fagot," and not be just as much a fagot himself. That's an extreme example that most gay men can probably see through, but maybe reading *The Gay Report* will make them question certain other roles that they are still into.



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Odyssey of a Unicorn

Summer Fun

By Nancy Walker

In the summer of 1947, when I was 12 years old, my parents sent me to Camp Stony Clove in Hunter, NY. The place was a cross between a concentration camp and a country club, designed to please the eyes and soothe the consciences of rich parents, mostly divorcees, whose love for their spoiled daughters had worn thin. Most campers did come from broken homes, and had the emotional scars to prove it. How I envied those kids their having to deal with only one enemy, while I still had to stand up against two, my parents being firmly united in their efforts to destroy me.

The bunks were assigned by age, and I was in bunk 18, along with other 12 year olds, and 13 year olds. Here I was, perched precariously on the brink of puberty, but I didn't realize that. All I knew was that this establishment to which I had been forced to come, assaulted my sensibilities on all sides. I knew nothing about sex, found the topic vaguely alarming, and was terribly offended by "dirty" language. The only aspect of the camp that was not inimical to my youthful soul was the food. I gorged myself almost continuously for eight hellish weeks.

Though I was surrounded by people — Jewish females of all ages, shapes, and sizes — I felt more completely alone than I had ever felt before. There was *no one* with whom I could feel comfortable, no one in whom I could safely confide. By coming to camp I had left the few companionable human beings I had known, the young boys in my neighborhood. The girls at the camp seemed determined to make me miserable, and they delighted in my humiliations.

There was both a lake and a swimming pool at the camp. I was a good swimmer, at least in my own opinion, and I did not see any reason why I should be restricted to the shallow pool. The swimming counselor said that I could go in to the lake, but I would have to do so with a rope under my arms supporting me. This seemed absurd, and I made such a fuss that I was allowed to go ropeless into the lake, where, striking the sudden and unexpected cold, I got a cramp and started to go under. I was fished out unceremoniously and hauled into a rowboat. That shame, so long ago, still rankles, mostly because the counselors as well as the kids laughed at me. That was the only time, however, that anything went wrong between the lake and me, and at the end of the season, I received a Red Cross Junior Life Saving Certificate.

I didn't like team sports, and I refused to play. I didn't like walking, and I refused to go on Wednesday hikes. Instead, I would take the box-lunch provided for the forced march, lie under a tree, and stare through its branches at the sky. And eat.

As if the camp didn't feed us enough with its three enormous meals a day, there was also the institution of the Canteen where we could purchase ice cream and candy bars. In addition to that there were packages from parents, terrified lest their offspring be undernourished. The mail deluged us with salamis (kosher, of course), and bubble gum.

It was like being in an open-air insane asylum. When the others

were playing softball, I was off somewhere reading and sulking. The only game I liked was deck tennis which has the same objectives and set-up as volley ball, but is played with a rubber quoit, tossed viciously at the eyes of a member of the opposing team with the expectation that that poor individual will obligingly drop the quoit. This sport allowed me to vent some of my anger of which I had a very great deal.

I was angry because I was stuck in a bunk with maniacs. One of them practiced the violin, much to the horror of the instrument, for it complained loudly and vociferously every time she touched it. I once threatened to put it out of its misery by breaking it over the player's head if she continued to scrape it in my presence. Another bunkmate had a strange habit. She used "vulgar" language around me because she knew I detested it. She was also a bed-wetter, afraid to get up at night and go to the bathroom. When a number of my sheets were missing and I traced them to her, I threatened to tell everyone in the camp about her nocturnal emissions if she didn't "clean up her act." That took care of her. Still another bunkmate grabbed my teddy bear (he was my sacred friend) and said she was going to cut him up. Her I didn't threaten, her I punched. And finally, several of these marvelously sophisticated creatures decided to strip me. They did not get far. One of them I knocked over the railing that ran around the little porch outside the bunk. She rolled half-way down the hill on which bunk 18 sat.

What caused all these confrontations? Believe it or not, I did not look for trouble. It was not I who initiated the conflicts. I wanted more than anything else to be left alone to think my thoughts or read my books or just walk in the woods near the lake and pick blackberries. I see now that the collective instincts of the little privileged mob with which I spent that summer, led to their singling out a less well-to-do kid who was both essentially different, from them and unsophisticated about the difference.

The other girls in my bunk knew something, or more than just *something*, about sex. They were boy-crazy. They sensed in me an outsider. I had crushes on several of the counselors and older campers, and in my innocence I could perceive no reason to conceal the fact of my affections. The stories of my romantic interests spread all over the camp, and the kids even made up songs about my "loves." Though I was shy, and those songs embarrassed me somewhat, I also took a perverse pride in them since, being naive, I did not attach anything either immoral or sexual to the notion of my caring for someone. The women I "loved," I worshipped from afar rather than actually encountered.

One day I tried to run away from camp, and got a few yards past the gate when I heard the PA system calling me back. How the hell did they know? Was there a spy network? How come no adults ever intervened on my behalf, never tried to help me?

On one occasion I was called into the head counselor's office for a "bull session." In that camp all the senior staff members were called "Aunt." So there I sat, in

the center of a small, menacing circle made up of Aunt Leona, the head counselor; Aunt Blanche, the owner of the camp jointly with Uncle Sam (not the U.S. symbol); and Aunt Helen whose administrative position I do not recall. Blanche and Helen were built like Sherman Tanks — big, fat and fierce. Leona was not big except for her breasts which were then, as always, encased in a too-tight sweater. These three graces had gotten wind of my extremely negative reactions to the sexual adventures of my bunkmates. Boys from our "brother" camp, Jened, made visits to our bunk and shared cots with some of the girls. I resented the invasion of privacy. I also had written the details of these events to my parents requesting them, if they had "any sense of decency," to spring me from that inferno. I had wondered at receiving no response to my passionate plea. The graces cleared up that mystery. They had confiscated my out-going mail, so, of course, my parents never got it.

I shall never forget that session. Aunt Blanche: "Have you gotten your period yet?"

Nancy: "What's that?"

Knowing glances and clickings of the tongue passed from aunt to aunt. They had found the reason for all the trouble I was causing. Aunt Leona: "When you get it, you'll understand."

That was all they said. They explained nothing. I understood that there was some great unknown that would be revealed when I got "my period," which to me was still a punctuation mark. But how it was going to alleviate the stress I was under, I couldn't possibly imagine.

The summer dragged on. I chewed bubble gum and munched salami, and hated everyone but Goldie, one of the girls in bunk 19 who was either retarded or emotionally disturbed. She would go out into the pool in her underwear instead of a bathing suit, and stand there holding herself, shaking and crying. If the kids took a vicious swipe at me occasionally, they learned soon enough to leave me alone, but she was defenseless and "queerer" than I was. They had a field day with her, except when I was nearby to protect her. Why the hell didn't her parents have the sense not to expose her to the cruelties of other children? Why didn't the counselors in her bunk take care of her? Why didn't the goddam aunts do something?

Toward the end of the season I enjoyed a brief personal triumph as the result of the annual joint picnic with camp Jened. All of us girls were transported in trucks to the boys' camp about a mile away. There we feasted on, among other things, chicken salad that had been baking for hours under a blazing sun.

Around 3 a.m. there was a great commotion all over our camp. Girls and women alike were running about throwing up and making a dreadful cry unto heaven. I was annoyed because my slumber had been broken. In the morning there were two lines going to breakfast. One, the long one, was for the sickies of the previous night. The other, very short, was for those who, like me, seemed totally unaffected by the heat-ruined mayonnaise in the chicken salad. I was overjoyed. The enemy had been vanquished.

Continued on Page 13

Books



By and For Gay Youth

YOUNG, GAY AND PROUD

Published and written by an autonomous collective of the Melbourne Gay Teachers and Students Group.

66 pp. Melbourne, Australia

By Eric E. Rofes

While young adult books dealing with gay issues have recently appeared at the rate of two or three novels a year, few works of non-fiction have been written on homosexuality and lesbianism at a young-adult reading level. Morton Hunt's subtly homophobic, judgmental book *Gay: What You Should Know About Homosexuality*, was touted by the gay press as a "landmark" book, but many gay teens have quickly detected Hunt's heterosexist bias. Youth Liberation's *Growing Up Gay*, while strong in its analysis of the oppression of homosexuals, youth, and young women, lacks the comprehensiveness to make it a handbook for gay youth. *Youth, Gay and Proud*, published and written by teachers and students from Australia, fills this gap in gay literature by providing gay youth with a book that explores many, though not all, of the issues that concern them.

Young, Gay and Proud is a simple and engaging book that covers the step-by-step process that many young gay people experience coming out. Beginning with self-discovery ("Getting Started" and "You're Not the Only One") and an understanding of oppression ("Why We Are Hassled," and "Lesbians — Getting Stepped On Twice"), the book moves through surviving at school and at home ("Who Are Our Friends & Who Aren't," "Getting By") and finishes with coming out ("Telling Other People," "Change," "Doing It"). The text is clear and well-written and is generally free from the "adult baby-talking" syndrome that many young adult books written by adults suffer from. The book contains many photographs and illustrations and is compact enough to hold the reader's interest through a complete reading in one sitting.

So often books written on contemporary issues avoid some of the more controversial topics. *Young, Gay and Proud* manages to include most of the issues that are of concern to gay teenagers — including dealing with the police, venereal disease, and a short, though fairly comprehensive sex education course on lesbian and gay sex. Masturbation is given good press and the pleasures of

anal sex for young men are dealt with in some detail. The frankness on sexual matters might keep the book out of most school libraries, but it's an important topic of concern to gay people who are just coming into their sexual awareness.

There are significant omissions in this book, particularly in the lack of coverage of runaways, street life, and hustling. Australian friends tell me gay youth in Australia experience these issues with increasing frequency, yet the book contains no mention of street survival technique, shelters, or legal issues concerning departure from one's parents. The book's analysis of the oppression of gay people and women is superficial and unsatisfying; the central issues of male dominance, reproductive control, and the nuclear family are explained in an almost insulting fashion:

One of the main reasons we get picked on is because such a big deal is made about men *making it with women*. This is supposed to be the way of proving how much of a man or how much of a woman you are.

Men are supposed to act tough, get married and boss their wives around. Women are supposed to be weak, a bit stupid, and need men to lean on.

Now any man or woman who doesn't go along with these ideas, even if they're not gay, often still gets called a poofier or a lezzo . . .

You can see that the words Lezzo and Poofier are used to make everyone toe the line!

No explanation of the way in which gay people threaten the concept of patriarchy and the nuclear family is given. It would be helpful if the authors included an explanation for why "making it with women" is so important to men; sex is used as a way to manipulate women into accepting inferior roles in society.

While the book was written by Australians and contains diction unfamiliar to many American (we are "poofers" and "lezzos" rather than "faggots" and "dykes") it is easy enough to translate the lingo. Interestingly enough, the influence of American imperialism, by way of television, is apparent from the first sentence of the book's introduction: "If you're a girl you might find that most of the other girls have got crushes on Starsky and Hutch, but you wouldn't miss an episode of the Bionic Woman." We've sent Australia our media "superheroes" and they've sent us back this valuable handbook. Who got the better deal?



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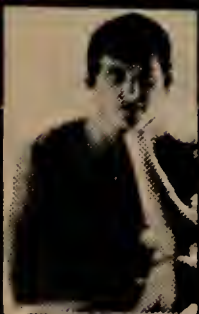
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Film



Behind Bars and In the Closet

On The Yard

A film by Raphael D. Silver
Produced by Joan Micklin Silver
With John Heard, Thomas Waites,
and Mike Killin
Opening at the Nickelodeon,
May 9th

By Michael Bronski

On The Yard is a pretty good prison movie that has more humanism and good will towards its characters than is usually found in the genre. Directed and produced by the team of Raphael and Joan Micklin Silver (they also did *Hester Street* and *Between the Lines*, both directed by her) it was filmed entirely at Rockview State Correctional Facility in Pennsylvania and features inmates in most of the supporting roles.

Part of the reason for its success is that *On The Yard* is more concerned with the ambiguities and textures of life in a prison than with a strongly plotted and characterized story. The plot, as it is, concerns the fall of a "top con" — Chilly (Thomas Waites) — who at the age of 25 runs the Yard through a system of illegal businesses and scams. He is assisted by an old-timer, Red (Mike Killen), and various flunkies who enjoy the status of being connected with a power broker. He gets involved in a contraband cigarette deal with another inmate Juleson (John Heard) who cannot repay Chilly, with interest, for the smokes he "borrowed." During all of this, the head of prison security is attempting to find a way to undercut Chilly's power and stop his wheeler-dealing. These two stories are intertwined with a sub-plot of an eccentric inmate who is building a balloon in which he plans to escape.

The acting here is uniformly good — especially Waites and Heard — but the film scores best on showing the ordinariness and humdrum quality of prison life. The petty intrigues, the subtle interplays between the men, the burden of having to fill empty time with *something*, become as important to us as to the prisoners. It would have been easy to fall into the second-rate metaphysics of a *No Exit* — the Yard of Life, empty, pointless, and endless — but the details and action are kept concrete. The concern of the film is with the prisoners, not on what the whole thing might mean.

The Deer Hunter has raised,

again, the question of men's relationships with other men in the screen. Critic Andrew Sarris is prone to label (rather quickly and with some disdain) any close relationship between men as homosexual. Joan Mellon's book *Big Bad Wolves* does the same thing and implicitly blames women's oppression upon homosexuals. Other critics have made judgments for and against these depictions. (It has become common for *Deer Hunter* supporters to claim that criticisms of the film's racism are unfair because the film is really about male friendship.) *On the Yard* (a perfect ground for this question to root) deals with this question of male bonding by totally avoiding and ignoring it.

The screenplay of *On the Yard* was adapted by Malcolm Braly from his novel of the same name. There are many changes, most of them intelligent choices, conceding to what will work best in a film. But one of the strangest, and to my mind most wrongheaded, was to eliminate the considerable homosexual content and motivation in the novel. The major assault by the authorities upon Chilly in the novel is making him live with an attractive young queen named Martin Cane (his stage name was Candy Cane, and Candy remains his prison nickname). The aloof and calculating Chilly eventually falls into a relationship with Candy and his tough facade begins to crack. Braly handles the material sensitively with a good knowledge of the effects of sexual politics in and out of prison.

There are bound to be sexual tensions among any group of men living together. To ignore them, as *On the Yard* (film) does, is to present a surface without emotional explanations. We always sense that something is missing, unspoken. What makes matters worse in this film is that there are several scenes that only make sense if sexual tension or attraction is involved. When Chilly first spots Juleson across the yard, he stares at him. Juleson looks back and then away. Chilly continues to look at him and then sends one of his men to summon Juleson. Although the connection between them later is economic, this early scene seems almost entirely sexual. The relationship between Morriss (the man building the bal-

loon) and his psychotic roommate, Strick (a more interesting character in the book) is also fraught with sexual overtones with which nothing is ever done.

Both Silver and Braly have stated in interviews that they did not want to take the chance of alienating their audiences with a major character who has homosexual relationships. The fear, although somewhat cowardly, is a real one, but they have not trusted their own material or the actors' abilities. Even a not very good film like *Fortune and Men's Eyes* was able to deal with prison homosexuality (although there the sex was clearly defined as power) and keep sympathy for hero Wendell Burton. In the novel, characters like Chilly and Red have a sexual dimension which makes them all the more human. The movie lacks this and therefore undercuts its own intents and sympathies.

On the Yard is a product of *Midwest Films*, a company formed by the Silvers to make and distribute their own films. It is because of this *non* mass-market, Hollywood-treadmill approach that *On the Yard* is as good as it is. Joan Micklin Silver is one of few women directing films, and the popularity of her *Hester Street* shows that there is a market for the small producers' films. (Her next project is a film based upon Anne Beattie

Anne Beattie's *Chilly Scenes of Winter* and concerns the just-over-thirty, displaced '60s generation: a subject most mainstream companies would never undertake, or retain with any integrity.) It is a shame that the homosexual material is not included in the film *On the Yard*. It is people like these who are going to pay attention to the details and not try and palm off another *The Ritz* or *A Different Story* on their audience. Film budgets are so high that a small company has to be careful; it's a shame that in this case both the product and the audience have to suffer.

On the Yard is a good movie that could have been better. The opening night (May 9 at the Nickelodeon) will be a benefit for the inmates at Walpole State Prison. The money will be used to buy a sorely needed sound system for showing films.

Jay

Continued from Page 9

norm." We wouldn't say that the norm for lesbians is being in a couple, even if 80% of the lesbians are in couples. We use a different type of analysis, which is very personal, very warm. Parts of the book are funny, and parts are, I guess, shocking, and parts are sad, because mostly it's first person response.

MT: Can you tell me something about *Lavender Culture*?

KJ: *Lavender Culture* is a book about the culture of gay people. It's an anthology. Part of the book tells about where we've come from, and what our heritage is. Part of the book is looking at the past with new eyes. Part of it is about how we fit into the predominant heterosexual culture: how we take from that culture, how we give to that culture, how we create a separate culture, how we create a sub and counter culture. The book can be seen as a debate about the issue of culture. We define culture in two ways. We define Culture with a capital C: art, literature, music, dance. We also think of culture with a small c: building a restaurant, having a community center, creating credit unions for women, those kinds of things which we need to survive. Plus a culture dealing with language, creating language. If we are a people, culture is what makes us one.

MT: Often I've heard arguments about whether what some call "the gay male sensibility" has anything to do with "the lesbian esthetic." I would think that in writing a book about gay culture, that would be something you would think about.

KJ: At the risk of adding more fuel to the fire, I think that lesbian and gay male cultures are discrete, separate entities. Gay men, historically, have had a place in the mainstream culture, because they're men. I'm talking mostly about white gay men. They have a place in the culture if they can pass for straight. They have a very big stake in the mainstream culture, in ballet, in the arts. This is not true for women. The second factor is that gay males have always had a sort of subculture, the culture of camp, the bar scene, baths, cultural institutions. These did not exist for women. There were bars but not as many. Bars are not as much a part of the lives of gay women as men, I'd say. I'm not quite sure of that, but I think statistically it's true. In some ways this has hindered gay men, because lesbians get to start now more or less with a blank slate. We have a history, and I don't want to denigrate that — the pulp novels, the bars, our movement — but in a lot of ways the new publishing houses, the record companies, have been able to start separately. That gives you more freedom, when you separate yourself from mainstream culture. It gives you freedom to create what you want. I think that gay men are too tied to both their past subculture and to the mainstream culture to look at their lives and to take the initiative to create. For example, most women's music is coming out of separate companies, like Olivia, Pleiades, or Redwood Records, whereas gay male music like Stephan Grossman came out on a regular label. This is how men fit into the mainstream culture. The area in which lesbians and gay men have the least in common is culturally. I still think, however, that gay men have a lot to learn from what lesbians have done. I also think that some gay men have done remarkable things, which our book talks about, in terms of creating their own space. There are gay male publishing houses. Gay men are making progress. I don't know if our futures are necessarily separate, but right now the two cultures are separate.

MT: Do you want to tell me what you're working on now?

KJ: I went to Europe to do research on American lesbians who lived in Paris from 1900 to 1920. I did a lot of research and I talked to a lot of people. I don't know when I'll be able to do anything with the information but I would like to write a book which would be a political analysis of that period. There are a lot of problems. Perhaps I should mention some of the problems I had in researching. There's one French lesbian who no one has ever written about. I got in touch with some of the biographers who had written about other lovers of Natalie Barney, and asked "Why didn't you include this woman? No one had included her." They said that her family would sue. Her family is extremely powerful. They have the power to seize the love letters she wrote — I couldn't see them.

It's very difficult sometimes to explore these things if you're trying to write a biography. The family can stop you. For a literary analysis, you have to get permission to quote more than 250 words, and if the family suspects you're writing on lesbianism they will not give you permission. So you're severely limited. This kind of research is not easy. You have to be sly. People were fairly warm. I disguised myself as a meek academic, my Clark Kent outfit. I believe that one should use whatever guise one has to get information. I think that Jeannette Foster [author of *Sex Variant Women in Literature*] would have disguised herself as a nun if she had to get into the pope's library, or as a monk, whatever she had to get that work done. As long as we're in alien territory, one really needs to do whatever one can.

Unicorn

Continued from Page 13

at one stroke. They were green and shaky. I was hale, hardy and hungry. I reveled in divine retribution.

At the end of August I returned from this hateful summer experience to my usual round of torments where I had the dubious advantage of knowing the ground rules. In October I got my period, and became sexually conscious of boys. I understood the pursuit of the opposite sex and was no longer disturbed by its manifestation in my female peer group, but my own deepest emotional responses remained "different," and there was no one and nothing to explain the difference.

The point here, however, is not what became of me at puberty, but rather how dismally short-sighted were, and are, the adults who think sex education for young children is a bad idea. I was very pleased to see in the Boston

Globe on Tuesday, April 24, an article on sex educator Dr. Eleanor Hamilton, who advocates not only teaching children the sexual facts of life but also teaching them how to enjoy sexual expression in an atmosphere free of guilt and shame. Dr. Hamilton stated that 10 years ago she was "practically pilloried" for her opinions. Now they are received with ever-increasing respect. No doubt, this more general acceptance of sex education pertains only to heterosex, but Dr. Hamilton does approach homosexuality in her books.

It is part of our job in gay liberation to make certain that homosexuality is discussed *without bias* whenever children are given any kind of sex education. That should make future summers at camp a little less hideous for some children. Let us hope so.

To John:

To the man I love very much and who has borne with my ups and downs. Every day has been beautiful despite the mistakes we have made. As the last five years have gone by, I hope there will be five hundred more. I realize I couldn't have changed a thing because I love the best man in the world.

I love you.

Gary

May 13th

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BOSTON GAY HOTLINE

and

GAY COMMUNITY NEWS

featuring:

8:00-9:00, Mary Faith (of Sporters)

9:00-10:00, Bobby Wetherbee (of J.C. Hillary's)

10:00-11:30, Stephanie & Ric

THE
DELIVERY
ENTRANCE

ADMISSION

\$3.00

BUFFET DINNER

8 to 11 PM

CASH BAR

Meet and speak to Robin MacCormack,
Liaison to the gay community.

at The House

12 Wilton Street, Allston (Boston) 617-783-5701

Classifieds

PRISONERS

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

ATTENTION

If you are harassed as a result of an ad placed in GCN classifieds, please let us know the name, address, etc. of the person involved and we will take appropriate action.

ATTENTION PRISONERS

If you want us to print your ad, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

Please write to James D. Phillips 051896, P.O. Box 221 (73-103), Raiford, FL 32083. (41)

Born 8/22/56, 6', 172, brn h, brn e. Have traveled throughout southern part of country, enjoy people, reading, writing poetry, dancing, etc. Am photographer, printer. Will ans all. John Boyd 149-199, P.O. Box 69 (153-452), London, OH 43140. (41)

Woman seeks correspondence from other women. Attractive, single, 27, 5'7", 115, brn h, bl e, 35-23-36. Will write to men also. Dennes Daschofsky 626178, Box 777, Monroe, Wash. 98272. (41)

20, lonely. Derrick Evans 142-316, P.O. Box 45699, Lucasville, OH 45699. (41)

BIWM seeks intelligent, serious correspondence from other G's (M or F) age 24. Everett G. Sarver 047664, P.O. Box 221, Raiford, FL 32083. (41)

27, WM, will ans all. Frank Buxton 024231, P.O. Box 221, Raiford, FL 32083. (41)

WM, 28, would like to correspond w/gays. 5'8", 160, no fat, brn h & e. Well endowed. Will ans all. Larry Crews 047600, P.O. Box 747, Starke, FL 32091. (41)

From Puerto Rico wish to find friends in this country. GWM (mas) sks correspondence w/other G (M/F). Danil Velazquez 05877, P.O. Box 221, Raiford, FL 32083. (41)

26, Egyptian heritage, 6', 165, bl e, rust brn h, need friends. David Campbell, 038514 S.W.V. 63-104, P.O. Box 221, Raiford, FL 32083. (41)

I enjoy reading, chess, writing poetry, body building, music. I cherish friendship of mature, sincere persons. Richard A. McPherson 143-014 (41)

Bl, 5'11", 160, brn h & e. Soon to be released, sks corres w/other bl males. Will ans all. Dale Bradshaw 048855, P.O. Box 221, 66-205, Raiford, FL 32083. (41)

A young interesting guy wants to correspond with anyone, "guys" that are lking for possible friendship or meaningful relationship. William Gassaway 053865, P.O. Box 747, Starke, FL 32091. (40)

28, 5'7", 155, black, kind, intelligent, would love to correspond w/ someone who is lonely, kind & understanding, like sports. I love "gay people" who would love to love. Charles Lewellyn, P.O. Box 747, Starke, FL 32091. (40)

Seek correspondence w/anyone who would care to write. Boston will be my home upon release & i have no friends there & would like to find some. Thomas M. Beach 141-198, P.O.Box 69, London, OH 43140. (40)

Please write James Walter Sanders 026412, P.O. Box 747, Starke, FL 32091. 19, WM 5'11", 160, brn h, grn e. (40)

Black, 5'11", 165, Virgo, nice lking will write to all. Larry Steadman 042498, P.O. Box 221, Raiford, FL 32083. (40)

Black M, 24, 5'11", 145, brn e, Ernie Jackson 04008, T-3-N-14, P.O. Box 747, Starke, FL 32091. (40)

31, 5'9 1/2", 170, brn h, hazel e, Capricorn, love classical music, aspiring artist interested in communicating w/artists & musicians in gay comm. Michael K. Gross 060259, Box 1769, P.O. Box 1100, Avon Park, FL 33825. (40)

GWM, 25, brn h, hazel e, 5'9", 135. Very sexy. Wishes correspond w/men 18-25. Will ans all. Exchange photos. Lawrence Librick 21780-175, P.O. Box 1000, Marion, IL 62959. (40)

31, BM, lt complexion, 5'6 1/2", 166. Sammy Davis Doty, Jr., 015342, T-3-S-16, P.O. Box 747, Starke, FL 32091. (40)

GM, 31, 5'8", 134, brn h, hazel e, desires correspondence from sincere person. Will ans all. No color or age limit. Schuyler R. Moore, P.O. Box 221, Raiford, FL 32083. (40)

WM, 5'10", 152, blind h, hazel e, fair complexion. A true friend is what I need. David Johnson PMB, 84970-CBB, Angola, LA 70712. (40)

GWM, 28, brn h, grn e, 6', 190. Very lonely, long for some people to write. James R. Scott 032374, P.O. Box 221, Raiford, FL 32083. (40)

GM, wants correspondence w/other gays. 5'5", blind h, bl e, 130. Released soon & very lonely. Terry L. Reed 036665, P-3-S-9, P.O. Box 747, Starke, FL 32091. (40)

26, lonely, seek friends & correspondence. Romeo Conner 149-813, P.O.Box 69, London, OH 43140. (40)

Bl, blond h, hazel e, good complexion, 6', 160. Will ans all w/ a smile. James Buehler 062519, P.O. Box 221—7 2-120, Raiford, FL 32083. (36)

19, want very much someone to write and love when I get out. Larry Williams 042407, T-3-N-11, P.O. Box 747, Starke, FL 32091. (36)

Please write to lonely gay prisoner. Ivory Reed 132-116, P.O. Box 45699, Lucasville, OH 45699. (32)

Want to correspond w/all gay people. 5'8", 150, brn e, blk h. Very handsome. David Huffman 036538, P.O. Box 747, Starke, FL 32091. (38)

26, born Brooklyn, NY, single, brn e, blk h, 6'4", 215. Open-minded, like people, very lonely, love sex, will get out within 4 mos. Wish to correspond w/gays. Looks, age, race not import. Will ans all. Kenneth Cotton 017652, P.O. Box 221, Raiford, FL 32083. (38)

BM, 20, 5'6", 145, getting out soon in desperate need of new friends. Joe Williams B-23-A, P.O. Box 1500, Cross City, FL 32628. (38)

WM 25, 5'5", 150, bl e, blind h, sincere broad-minded, no hangups, sking sincere relationship. Darrell Trout 059409-W-3-S-10, P.O. Box 747, Starke, FL 32091. (38)

17, lonely, sk meaningful, lasting relationship. James A. Burns, 152-312, P.O. Box 45699, Lucasville, OH 45699. (38)

WM, 29, want to correspond with gay people. 5'10", brn h, hazel e, very athletic, love camping, water & snow skiing, sky diving, flying, etc. From Trinidad. Robert Douglas 055498, P.O. Box 1100-1391, Avon Park, FL 33825. (38)

23, 6'3", 167, blk h, brn e. Sincere, broad-minded, no hangups. Sk sincere relationship w/gays. Send photo. Will ans all. Charles Daniels C-009715, Main Unit, W-3-N-5, P.O. Box 747, Starke, FL 32091. (38)

BM, 33, 5'6", 220, would like correspondence, very lonely. Cleveland Tillman 025427, 63-210, P.O. Box 221, Raiford, FL 32083. (38)

ORGANIZATIONS

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds at 7 pm. 753-8360.

IDENTITY HOUSE

Lesbian, gay, bl, peer counselling and groups. Rap groups: 2:30-5PM Sat for women, and Sun for men. Free walk-in counselling, Sun-Tues 6-10 PM. Donations accepted. 544 Ave of Americas, NYC. 212-243-8181. (fr)

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate nondiscrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

May CLEARSACE Events

- 5 Women's Picnic and Hayride — Walden Pond in Concord 12 noon
- 5 "Our Minds & Bodies" Wkshp. 4-6pm
- 6 Steering Committee Mtg. 2-5pm
- 7 Coming Out Intro M&W 7-8pm
- 10 Drop-in Center 8-11pm
- 10 Fundraising Mtg. 7:30pm
- 10 Education Com. Mtg. 8pm
- 11 MOVIE NITE Harold Lloyd Comedy \$1 — M&W BYO Wine — 8pm
- Cheese & Crackers provided
- Lots of Laughs
- 12 "Our Minds & Bodies" Wkshop 4-6pm
- 13 Men's Bike Ride & Picnic 10am Beaverbrook Park, Waltham
- 14 Drop-in Ctr 1-4
- 17 Drop-In Center 8-11
- 17 Fund Raising Mtg 7:30
- 18 Women's Card & Game Nite 8pm
- BYOB \$1 donation
- 19 "Our Minds & Bodies" Wkshp 4-6
- 20 2nd ANNUAL AUCTION at Somewhere
- 4pm \$1 don. Brunch 1:30
- 21 Coming Out Intro M&W 7-8
- 23 Men's Connections 7:30 pm
- 24 DROP IN & COFFEE HSE NITE 8-11
- 24 Fund Raising Mtg. 7:30
- 24 Education Com. Mtg. 7:30
- 26 "Our Minds & Bodies" Wkshp 4-6
- 30 Women's Concerns 7 pm
- Legal Issues for Lesbians 8 pm
- 31 Drop-In Center 8-11 pm
- 31 ELECTION NITE 7:30

If you wish to call or visit the Center, Staffers will be on duty every weekday evening during May from 8 to 11, except the 23rd, 26th, and 30th. Open Mon. afternoon May 14 from 1 to 4.

CLEARSACE (617) 876-0215

485 Mass. Ave., Cambridge, MA 02139

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

PUBLICATIONS

FOCUS

Focus: a bi-monthly journal for lesbians. \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8 p.m. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together. Also need ad manager desperately.

NEWS CORRESPONDENTS WANTED

from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in IN, IA, KS, KY, MI, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in Plain Envelope) to: REGIMENT, Box 247, Grand Central Sta., NYC 10017.

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

HOMOSEXUAL SEPARATION

An anthology of articles published on this subject by *Homosexuals Intransigent* is now available. For your copy send \$1.00 to Walter J. Phillips, 135 Christopher Street, New York, NY 10014. (43)

New England Bar Guide

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933
THE WAREHOUSE CAFE
61 Woodbine St.
CHEZ-EST
238 Columbus Blvd.
EVERGREEN
Webster St.
(women)

NEW HAVEN

PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)
NOBODY'S FAULT
334 Whalley Ave.
DUNGEON
130 Crown St. (203) 776-6404
(leather & levis; men)
THE PUB CAFE
168 York (203) 789-8612
PARKWAY
1574 Chapel St. (203) 776-1608

NEW LONDON

FRANK'S PLACE
9 Tilley St.
SALTY DOG
Pequot Ave.

NEW MILFORD

THE ANSWER CAFE
235 Danbury Rd. Rte. 7

WATERBURY

CLUB CAFE
384 W. Main St.

WESTPORT

THE BROOK
919 Boston Post Rd. East
(203) 226-6204
VINCENT'S DISCO
925 State St. East

MAINE

AUGUSTA

FLO'S TAVERN
N. Belfast Ave. (Rte. 7)
(207) 622-4393

LEWISTON

BLUE SWAN
Canal St.

OGUNQUIT

ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453

ORONO

LUNA BASE ONE
Rte. 2 (disco; mixed)

PORTLAND

PHOENIX
83 Oak St. (207) 773-5695
ONE WAY
10 Union Place
ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159

MASSACHUSETTS

BOSTON

BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday
Brunch 3PM. Movies Mon. & Tues. 8PM
THE BAR
252 Boylston St. 247-9308
Disco dancing, mostly men.
CHAPS
27 Huntington Ave. 266-7778
Men.
DARTS
271 Dartmouth St. 536-8200
Dancing. Mostly men.
DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"
HARRY'S PLACE
45 Essex St.
Dancing. Men.
HERBIE'S RAMROD ROOM
1254 Boylston St. 266-2986
Leather. Men. Sunday Brunch 7PM Thurs.
JACQUES
79 Broadway 338-7502
Mixed. Dancing.
NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PLAYLAND

21 Essex St.
Men (some Women)
119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men. Tues.-Thurs. Buffet 9-11PM
SAINTS
(Call 354-8807) Women
SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing. Mixed.
Sunday Brunch 12-2PM
SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM
TOGETHER
110 Boylston St.
Disco Dancing. Mixed.
1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)

BROCKTON

ENRICO'S LOUNGE
20 Legion Pkwy
(617) 588-9716
BOB'S PLACE
44 Centre St.
(617) 588-9976

CAMBRIDGE

PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men

LOWELL

COSMOPOLITAN CAFE
511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.
(617) 595-8961
MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD

FRIENDS AND LOVERS
145 N. Front St.
(617) 993-9436
THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674

THE R&R CLUB

78 Covet St.
(617) 995-8247

NORTHAMPTON

THE GAYLA
Main St.

PROVINCETOWN

THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821
THE CROWN AND ANCHOR
247 Commercial St.
THE TOWN HOUSE
291 Commercial St.
(617) 487-0292
MS. 247
247 Commercial St.
(Women)
THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)
POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB
(617) 963-9809

SPRINGFIELD

THE FRONTIER
19 Pearl St.
THE PUB
382 Dwight St.
ARBOR LOUNGE
Washington St.

TYNGSBORO

DIROCCO'S CABARET
Frost Rd. (Rte. 3A)
(617) 649-9186

WORCESTER

ISAIAH'S
11 Thomas St.
THE MAIL BOX
282 Main St. (413) 752-8992
Disco, Mixed.

NEW HAMPSHIRE

MANCHESTER

TUDOR CAFE
361 Pine St. (603) 623-9310

NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S
Main St. (603) 356-2313

PORTSMOUTH

SEA PORT CLUB
Rt. 1 Bypass (603) 436-9451

RHODE ISLAND

CENTRAL FALLS

MARTY'S
176 Railroad St. (401) 728-5460

NEWPORT

THE VENETIAN ROOM
5 Farwell St. (401) 847-1748
DAVID'S
28 Prospect Hill (401) 847-9698

PROVIDENCE

FIFE AND DRUM
123 Weybosset
THE GALLERY
194 Richmond St.
MIRABAR
109 Eddy St.
LA BOHEME
83 Dorrance St. (401) 621-8681

SMITHFIELD

THE LOFT
Farnum Pike (401) 231-1180

WOONSOCKET

THE HIGH ST. CAFE
281 High St. (401) 762-9740

VERMONT

BELLOWS FALLS

ANDREW'S INN
(802) 436-3966

BRATTLEBORO

FLAT ST. DISCO
(Gay crowd on Wed.)

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

may 5 sat

Boston — Mass. Statewide Conference on Lesbian and Gay People's March on Washington. Caucuses, committee work, speakers, discussions. Arlington St. Church. Please pre-register by sending the requested fee of \$5 to March on Washington, GCN Box 20, 22 Bromfield St., Boston, 02108. The conference will be held from 9am-5pm.

Cambridge, MA — Lesbian and Gay Folk-dancing. Peabody Rm, 3rd floor Phillips Brooks House, Harvard Yard. 12:30-3pm.

Boston — Frances Fox Piven will speak on "How capitalism displaces people" at the Community Church, 602 Commonwealth Ave. 11 a.m. Coffee hour and question period will follow.

Balloos Falls, VT — The Southern Vermont Lesbian/Gay Men's Coalition will host the Northern New England area conference on the October March on Washington. Andrews Inn, Main St. 10am. Info: (802) 257-7643 or 387-4297.

Boston — Chiltern Mt. Club will be climbing Mt. Monadnock in New Hampshire. Boston Gay Youth is invited. Call Bliss Woodruff for details on meeting places and getting to New Hampshire. (603) 883-5583.

Boston — Boston Gay Writer's Group presents Robert Patrick, noted gay New York playwright, reading and performing from his works at the Hunnewell Chapel, Arlington St. Church, 355 Boylston, 8pm. \$2 donation.

Boston — Benefit for Metropolitan Community Church: "Inseparable Pieces: A Sequence of Power Plays." A collage of skits against sexism and homophobia and developing allies in these departments. Old West Church, 131 Cambridge, 7:30pm. Donation \$5.

Cambridge, MA — Amaranth presents benefit poetry reading for Agoraphobics Working Together. 134 Hampshire. Women only. 8pm.

Cambridge, MA — Red Book Store celebrates May Day with benefit disco at the Group School, 345 Green St. 9pm-1am. \$3 donation. Info: 491-6930.

6 sun

Boston — Artemis Productions presents Teresa Trull in concert at BU, 871 Commonwealth Ave. Two shows 3pm and 7:30pm. Signed in ASL, free child care, wheel chair accessible. \$4.50.

Boston — Local lesbian poets (Jane Barnes, Robin Becker, Andrea Loewenstein, Pat Kuras and Marcia Womongold) will be reading their poetry. Music and discussion. Clarke Rm, Arlington Street Church, 7pm. 355 Boylston.

Cambridge, MA — Gay Academic Union presents Nancy Walker of GCN in informal discussion. Phillips Brooks House, Harvard Yard, 5-7pm. Refreshments.

Cambridge, MA — Closet Space (WCAS, 740 AM) presents 'Perspectives on Cuba,' with women and men recently back from travel in Cuba talking about that country's treatment of gay men and lesbians. 10am.

Boston — WROR (98.5 FM) presents another in its series on gay rights under the law. This week: lesbian child custody. 10pm.

Paasadaia, RI — Rhode Island Women's Health Conference at Peacedale Public Library, Kingstown Road. \$2-\$5 donation or whatever you can pay. 9:30am-5pm. Info: (401) 789-0651.

Boston — Anti-nuclear Mobilizing Committee is taking buses to Washington (leaving Sat. at midnight) for demonstration. \$20 roundtrip. Call Freedom Center, Arlington St. Church, 355 Boylston. 262-3138. A special women's bus is planned. Call Sue at 628-3984 or 666-5254 by May 2.

8 tues

Boston — Integrity/Boston (gay Episcopalians and their friends) present Robin McCormack, Mayor White's liaison with the gay community, preceded by the Holy Eucharist at 7:30 at Emmanuel Church, 15 Newbury.

Providence, RI — The third anniversary of the Providence Gay Group of AA will be held at St. Stephen's Church, 114 George St. Members of Boston AA will be guest speakers. A buffet and dance will follow the meeting.

Cambridge, MA — Daughters of Billie's, organization for women, discussions EVERY TUESDAY and first, third and fifth THURSDAYS of each month. 1151 Mass. Ave., Old Cambridge Baptist Church. 8pm. Bring refreshments to share. Call 661-3633 for office hours and activities.

9 wed

Cambridge, MA — A group of fat lesbians are forming a support/consciousness raising/political action group, to examine their oppression as fat lesbians and struggle against the self-hatred produced by that oppression. This is not a weight loss group. Open meeting at the Cambridge Women's Center, 7:30. Info: 776-2793 or 547-2874. Meetings every other Wednesday.

Boston — Mass. Caucus for Gay Legislation meets EVERY WEDNESDAY evening at 173 Tremont, Rm. 224. All who are interested in working on gay legislation projects are welcome. 7pm.

Boston — Lesbian and Gay Pride Week Committee meets at Glad Day Bookshop, 22 Bromfield (2nd floor). We need your help. 7pm.

Cambridge — Daughters of Billie's. New discussion group forming for women 35 or over at Old Cambridge Baptist Church, 1151 Mass. Ave. 8 pm.

10 thurs

Cambridge, MA — Amaranth presents "Masks of Change," prose poems by Karen Ann DeNitto. All women welcome. 134 Hampshire. \$2 donation. 8pm.

New York City — Gay Activities Alliance general membership meeting. 339 Lafayette St. (near Houston St.). All are welcome. (These meetings are held EVERY THURSDAY).

New York City — The Coalition for Lesbian and Gay Rights (CLGR) will hold a fund-raiser at the Dutchess, 70 Grove St. (at Sheridan Square). Hillary Morgan, folksinger, will entertain. \$3 donation includes one drink. All women are welcome. 8pm.

11 fri

Boston — A WOMEN'S HISTORY COLLAGE — 2 slideshows: "Ain't I A Woman?" and "Third World Women's Artists." Benefit to help with costs of transportation for workshop on Lesbian Culture/History at Women's Studies Assoc. Conf. In Kansas. WE NEED YOUR SUPPORT! 7:30 pm. \$1.50 donation. B.U. Curtils Aud., 635 Commonwealth Ave.

Boston — An evening of poetry and live jazz with Mel King, Sam Allen, Ricardo Alonso, Thad Davis and Maxine Shaw at Warwick House, St. Phillips Parish, 1 Warwick Place. This is a benefit for Mel King for Mayor of Boston. Cheap and good refreshments, free childcare. Admission \$3 (free to the unemployed and the elderly). Info: 442-8890.

Cambridge, MA — A night of laughs at Clearspace, 485 Mass. Ave. Harold Lloyd movies at 8 pm. BYO wine. Cheese and crackers provided. \$1 donation. All are welcome.

Cambridge, MA — "Breaking the silence," readings by 5 women in poetry, stories, journals, drama. 7:30 pm. \$1 donation.

12 sat

Cambridge, MA — Lesbian and Gay Folkdancing, 3rd floor, Peabody room, Phillips Brooks House, Harvard Yard. 2:30-5 pm.

Boston — Friends of Dignity Madhatter Disco, Paulist Center, 5 Park St. 8pm-3am. 2.50 adv. tickets; \$3 door.

13 sun

Boston — Benefit for GCN and Gay Hotline at the Delivery Entrance bar (House Restaurant), 12 Wilton St. in Allston near Cambridge St. and Harvard Ave. Featuring Mary Faith, Bobby Wetherbee, Stephanie and Ric, and Robin McCormack. Buffet dinner from 8-11pm. Cash bar. \$3 donation.

Boston — Boston Unitarian Universalist Gays and Lesbians will have a pot-luck supper in the basement of the church. Call 742-2100 for info.

New York City — Chelsea Gay Alliance monthly meeting (last Wednesday of each month) at St. Peter's Church, W. 21st. between 8th and 9th Aves. 8pm.

Cambridge, MA — Red Bookstore, 138 River St., presents Sabra Dow with some outrageous women's music. 3pm. \$1.25 donation or bring baked goods.

Waltham, MA — Open discussion for Jewish Lesbians is held the second and last Sunday of each month at the Cambridge Women's Center, 46 Pleasant St. 4-6pm. This group of Jewish lesbian feminists is working to understand racism.

Cambridge, MA — Berkeley Women's Music Collective will be in concert at Paline Hall, Harvard. Call 628-4692 for info.

Boston — Chiltern Mt. Club is going canoeing in Ipswich. For info call Sturgis Haskins at (617) 227-6167.

Boston — WROR (98.5FM) presents another in its series on gay rights under the law: "Lobbying for Legislation" with Bruce Voeller. 10pm.

15 tues

Boston — Lesbian and Gay Pride Week Committee meets at Glad Day Bookshop, 22 Bromfield (2nd floor). 7pm. We need your help.

New York City — West Side Discussion Group presents Sharon Geller leading a discussion on "Sexism in our society and the roles we play." 28 9th Ave. at 14th St. All women are welcome. \$2 donation. 8:30pm.

Washington, DC — Gay Community Center of the District of Columbia presents Larry Kamins and Tom Lowderbaugh speaking on "GAA-Crime and Police Project" at 1450 Church St. NW, 8pm.

Los Angeles — Parents and Friends of Gays will meet at the Westwood United Methodist Church, 10497 Wilshire Blvd. 7-10pm.

Boston — Karla Jay and Allen Young, authors of just-published *The Gay Report: Lesbian and Gay Men Speak Out about Sexual Experiences and Lifestyles*, will socialize and sign copies of their books at Glad Day Bookshop, 22 Bromfield (second floor). 8pm. Also on Saturday, May 19, 2-5pm.

19 sat

Cambridge, MA — Daughters of Billie's Flea Market and Crafts Sale at Old Cambridge Baptist Church. Benefit for DOB. We need baked goods and people to help out.

20 sun

Boston — Clearspace's Second Annual Benefit Auction at Somewhere, 295 Franklin St. FREE brunch 1:30-4. Auction starts at 4. \$5 donation. (Donations for the auction may be left at Clearspace, 485 Mass. Ave., Cambridge, on Thursday evenings from 8-11 or call 227-4327.

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